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ANNEX

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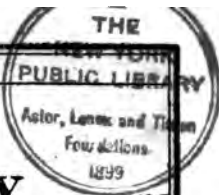
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—VOL. I. No. 4.—

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ABIGAIL BROWN JUDE
1791-1884
PLYMOUTH, MASS.

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We have continued our *guessing* at the weather, but would caution our readers against confiding too much in our prognostications. We would advise the farmer to proceed in the business of *seed-time* and *harvest* without much regard to *almanac* weather, though founded on the experience of such men as Doct. Herschel, Doct. Adam Clark. In addition to the *guesses* in the calendar pages, we will hazard the conjecture on our own responsibility, that the months of January, first part of February will be generally milder and less stormy than is usual this season;—that the latter part of February, the month of March, and the part of April, will be characterized by more than a usual degree of blustery stormy weather;—that from this period to September, the weather will be unusually uniform character, giving a warm and favorable season;—that the autumn will be generally warm and mild;—and that the winter will come in late, with little very cold or stormy weather to the end of the year. J.

TIDES.

In addition to the column giving the time of high water at N. Y. occasional remarks respecting the height of the tides are made in the miscellaneous column. To consider the subject more particularly, the highest tides in each lunatic interval between two successive changes of the moon, are those which happen day and a half, or the third tide after the change and full. These are called Spring Tides. The lowest are those which happen about a day and a half after the moon's quadratures, and which are called Neap Tides. In the former case the attractive forces of the sun and moon combine to produce the greatest effect on the waters of the ocean, and in the latter, the least, as these forces then operate in opposite manner against each other. These circumstances are again affected by the distances of the luminaries from the earth and their declinations; the greatest spring tides following those syzygies which happen when the sun and moon are in equinoctial, and at their least distances from the earth. The highest spring tides therefore, happen about the equinoxes, and the lowest at mid-summer and mid-winter. It is important to know when to expect these very high tides on account of inundation of lands on the coast, and of their interference with some of the operations of sea ports. We therefore insert the following table, founded on the formula of the distinguished French Astronomer Laplace. It exhibits the probable height of the tides at each new and full moon, throughout the year, at the most important places on our coast.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1839.

	(1.)	(2.)	(3.)	(4.)	(5.)	(6.)	(7.)	(8.)
	ft.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
York,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
vidence,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
port,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
tucket,	5	4 3	5 2	4 6	5 9	5 6	4 0	3 10
e May,	6	5 1	6 2	5 5	6 11	6 7	4 10	4 4
r Haven,	8	6 10	8 3	7 2	9 2	8 10	6 5	5 10
land,	9	7 8	9 3	8 1	10 4	9 11	7 2	6 7
nebec,	9	7 8	9 3	8 1	10 4	9 10	7 2	6 7
buryport,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
smouth,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
on,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
nouth,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
e Ann,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
m,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Desert,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
hias,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
port.	25	21 3	25 9	22 6	28 9	27 6	20 0	18 3

The dates indicated by the figures at the head of the columns, are as follows.

a. 15 New Moon,	(2)	May 13 New Moon,	(1)	Sept. 7 New Moon,	(4)
29 Full "	(2)	28 Full "	(8)	23 Full "	(6)
b. 13 New "	(3)	June 13 New "	(2)	Oct. 7 New "	(2)
28 Full "	(4)	26 Full "	(8)	22 Full "	(6)
c. 15 New "	(5)	July 10 New "	(2)	Nov. 6 New "	(7)
29 Full "	(2)	26 Full "	(2)	20 Full "	(1)
d. 13 New "	(6)	Aug. 9 New "	(4)	Dec. 5 New "	(8)
28 Full "	(7)	24 Full "	(1)	20 Full "	(4)

The first column is about the average rise of the spring tide, as given last year.

EXAMPLES. You wish to know the height of the spring tide following the New Moon of March 15, at Newburyport, Ms. You see above the figure (5) opposite March 15. You therefore look at column (5), and opposite Newburyport, find 11 6 inches, the height of the tide required. In the same way you find the height of the spring tide following Dec. 5, column (8), to be, at Newburyport, but 7 feet 4 inches, at N. Y. 3 ft. 10 inches, at Boston, 8 feet, &c. Though storms may cause a great variation from the above table, it is believed that it will be found an improvement on any thing of the kind ever before published in this country. The dates at the different dates referred to in the same column will not be precisely the same, but, under ordinary circumstances the variation will in most cases be less than one fiftieth part of the whole rise of the tide.

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE II.

any,	add 4h 12m	Philadelphia,	add 2h 57m
tucket,	add 0 30	Portland,	sub. 0 45
Bedford,	sub. 3 53	Portsmouth, N. H.	sub. 0 15
London,	sub. 2 30	Providence,	sub. 3 05
York,	sub. 2 21	St. Johns, N. B.	add 0 30
Newburyport,	sub. 0 15	Vineyard Sound,	sub. 0 30

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun,	♄ Vesta,	♃ Jupiter,	♊ First Quar.	♋ Conjunction,
☿ Mercury,	♅ Juno,	♄ Saturn,	☾ Full Moon,	♌ Opposition,
♀ Venus,	♁ Pallas,	♅ Uranus,	☾ Last Quar.	♍ Ascending Node,
Mars,	♂ Ceres,	♁ N. Moon,	☐ Quartile,	♎ Descending Node.

SIGNS OF THE ZODIAC.

♈ Aries,	Ram,	♈ Head,	♎ Libra,	Scales,	♏ Reins,
♉ Taurus,	Bull,	♈ Neck,	♏ Scorpio,	Scorpion,	♏ Secrets,
♊ Gemini,	Twins,	♈ Arms,	♐ Sagittarius,	Archer,	♐ Thighs,
♋ Cancer,	Crab,	♈ Breast,	♑ Capricornus,	Goat,	♑ Knees,
♌ Leo,	Lion,	♈ Heart,	♒ Aquarius,	Waterman,	♒ Legs,
♍ Virgo,	Virgin,	♈ Belly,	♓ Pisces,	Fishes,	♓ Feet.



ANNEX

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Cape May,	6	5 1	6 2	5 5	6 11	6 7	4 10	4 4
New Haven,	8	6 10	8 3	7 2	9 2	8 10	6 5	5 10
Portland,	9	7 8	9 3	8 1	10 4	9 11	7 2	6 7
Kennebec,	9	7 8	9 3	8 1	10 4	9 10	7 2	6 7
Newburyport,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
Portsmouth,	10	8 6	10 4	9 0	11 6	11 0	8 0	7 4
Boston,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Plymouth,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Cape Ann,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Salem,	11	9 4	11 4	9 11	12 8	12 1	8 10	8 0
Mt. Desert,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
Machias,	12	10 2	12 4	10 10	13 10	13 2	9 7	8 9
Eastport.	25	21 3	25 9	22 6	28 9	27 6	20 0	18 3

The dates indicated by the figures at the head of the columns, are as follows.

Jan. 15 New Moon, (2)	May 13 New Moon, (1)	Sept. 7 New Moon (4)
" 29 Full " (2)	" 28 Full " (8)	" 23 Full " (6)
Feb. 13 New " (3)	June 13 New " (2)	Oct. 7 New " (2)
" 28 Full " (4)	" 26 Full " (8)	" 22 Full " (6)
Mar. 15 New " (5)	July 10 New " (2)	Nov. 6 New " (7)
" 29 Full " (2)	" 26 Full " (2)	" 20 Full " (1)
Apr. 13 New " (6)	Aug. 9 New " (4)	Dec. 5 New " (8)
" 28 Full " (7)	" 24 Full " (1)	" 20 Full " (4)

The first column is about the average rise of the spring tide, as given last year.

EXAMPLES. You wish to know the height of the spring tide following the New Moon of March 15, at Newburyport, Ms. You see above the figure (5) opposite March 15. You therefore look at column (5), and opposite Newburyport, find 11 feet 6 inches, the height of the tide required. In the same way you find the height of spring tide following Dec. 5, column (8), to be, at Newburyport, but 7 feet 4 inches, at N. Y. 3 ft. 10 inches, at Boston, 8 feet, &c. Though storms may cause a very great variation from the above table, it is believed that it will be found an improvement on any thing of the kind ever before published in this country. The tides at the different dates referred to in the same column will not be precisely alike, but, under ordinary circumstances the variation will in most cases be less than one fiftieth part of the whole rise of the tide.

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE II.

Albany,	add 4h 12x	Philadelphia,	add 2h 57m
Nantucket,	add 0 30	Portland,	sub. 0 45
New Bedford,	sub. 3 53	Portsmouth, N. H.	sub. 0 15
New London,	sub. 2 36	Providence,	sub. 3 05
New York,	sub. 2 21	St. Johns, N. B.	add 0 30
Newburyport,	sub. 0 15	Vineyard Sound,	sub. 0 30

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun,	♄ Vesta,	♃ Jupiter,	♊ First Quar.	♋ Conjunction,
♁ Mercury,	♅ Juno,	♄ Saturn,	☾ Full Moon,	♌ Opposition,
♀ Venus,	♆ Pallas,	♅ Uranus,	♏ Last Quar.	♍ Ascending Node,
♂ Mars,	♁ Ceres,	♁ N. Moon,	☐ Quartile,	♎ Descending Node.

SIGNS OF THE ZODIAC.

☈ Spring.	♈ Aries,	♉ Ram,	♊ Head,	♋ Libra,	♌ Scales,	♍ Reins,
	♉ Taurus,	♊ Bull,	♋ Neck,	♍ Scorpio,	♎ Scorpion,	♏ Secrets,
	♊ Gemini,	♋ Twins,	♌ Arms,	♏ Sagittarius,	♐ Archer,	♑ Thighs,
	♋ Cancer,	♌ Crab,	♍ Breast,	♐ Capricornus,	♑ Goat,	♒ Knees,
	♌ Leo,	♍ Lion,	♎ Heart,	♑ Aquarius,	♒ Waterman,	♓ Legs,
	♍ Virgo,	♎ Virgin,	♏ Belly,	♒ Pisces,	♓ Fishes,	♔ Feet.
☊ Wint. Ant.						

EXPLANATION OF THE CALENDAR PAGES.

The important Anti-Slavery matter, adapted to the present state of the cause has claimed so much room as to urge to the strictest economy in the astronomical department. We have, however, tried to atone for small type and narrow columns by clear print on good paper.

The 1st and 2d columns are the days of the month and week. The 3d show the time of the Sun's rising and setting. N. B. A little practice will make it convenient to find the time of sunset in this column as if another had been added and sometimes more so. For instance, 2 minutes before 5, (See Jan. 31,) is more intelligible than 58 minutes after 4 would be. The 4th column shows the length of each day, 5th, equation of time, 6th, the sun's declination, 7th, moon's southing, 8th, moon's rising or setting, 9th, High Water, 10th, positions of the stars, observations upon the tides, weather, elections, meetings of legislatures, &c.

EXECUTIVE COMMITTEE OF THE AMERICAN A. S. SOCIETY

Arthur Tappan, *President*,
James G. Birney, }
Elizur Wright, jr., } *Cor. Secretaries*,
Henry B. Stanton, }
John Rankin, *Treasurer*,
Joshua Leavitt, *Rec. Secretary*.

Samuel E. Cornish,
Lewis Tappan,
Duncan Dunbar,
Simeon S. Jocelyn,
La Roy Sunderland,
Theodore S. Wright.

NORTHERN LABORERS.

You have a deep interest in the principle for which we are contending. Southern statesmen now defend slavery, not on the ground that white men have a right to the black men as property, but that LABORERS are rightfully the PROPERTY capitalists. One of them told Senator Morris, (see his letter to the trustees of F. Hall,) that it was "one of the unchangeable laws of Providence that ONE M. should live upon the labor of ANOTHER, and that American slavery was the *modification of that unalterable decree.*" By opposing abolitionists, you defend the principle that a nation's LABORERS and their wives and children should be ARTICLES OF TRAFFIC. In the following advertisements you may see the working of this principle, which you and your children will feel, if abolitionism is defeated.

GREAT BARGAINS. SPLENDID PROPERTY ON LONG CREDIT.
* * A full set of FIRST RATE MECHANICS, a large stock of horses, mules, &c. [Vicksburg, (Mi.) Register, Sept. 26, 1836.] H. STIDGER.

FOR SALE, a MAN who is well acquainted with running a steam saw mill. Those wishing to obtain so valuable a boy, &c. THO. H. MERRILL.

WANTED to purchase two first rate SEAMSTRESSES, not over 22 years of age. Apply to DOUGLAS & PHILPOT.

[Mobile Morning Chronicle, June 8, 1838.]

The following phrases are all copied from advertisements of PROPERTY. Stevedore, boat hand, carpenter, drayman, cartman, axeman, sawyer, cart-batcher, farmer, seamstress, ostler, washer and ironer, coachman, cooper, blacksmith, gardener, driver, bricklayer, steamboat fireman, sadler, teamster, laundry porter, tailor, cabin boy, wagoner, pilot, midwife, plaiter, child's nurse, cook.

Here a mother and child are advertised to be sold "separately" or "in lots."

WILL be sold at Public Auction, without reserve, Elliott, 35 years of age, To 14 years of age, yellow, Claring, 17 years of age, with child, born Aug. 10 1837, Charlotte, 19 years of age, Mahaly, 13 years of age. Will be sold together or separately, in lots to suit purchasers. F. H. DOLBEARE & Co., Auctioneers

[Enquirer, Columbus, (Geo.) May 24, 1838.]

\$20 REWARD.—Runaway a man named HAMBLETON, limps in his left foot, where he had been shot but a few weeks ago, WHILE RUNAWAY [Vicksburg Register, June 13, 1838.] THOMAS HUDNALL.

RUNAWAY, MARY, a black woman, has a scar on her back and right arm on the shoulder, caused by a RIFLE BALL. ASA B. METCALF.

[Southern Argus, Columbus, (Mi.) June 5, 1838]

If you imagine your complexion will secure you and your children from being subjects of similar advertisements, read the following from the N. Orleans Bee **DETAINED** in jail, MARIA, pretending herself FREE, round face, CLEAN WHITE complexion. The OWNER of said SLAVE, &c.

[New Orleans Bee, July 4, 1837.]

P. BAYLI, Captain of the Watch

"WHAT HAVE THE FREE STATES TO DO WITH SLAVERY?"

Majorities rule. The free states have always had the majority in Congress—consequently the *power and responsibility*. How have we used this power? We have maintained slavery and the slave trade at the seat of government 48 years—legalized slave auctions there—built prisons and hired jailors to keep safely runaway slaves and kidnapped free blacks, and sold both for jail fees—adopted laws inflicting death on a slave who breaks into a storehouse and steals *five shillings' worth* of tobacco, and ordaining, that a slave setting fire to a building, shall have his head cut off, his body cut into quarters and set up in the most public places—inflicting death on slaves for more than *twenty crimes*, not punishable with death to others—depriving free colored persons of suffrage and of the free use of the Post Office—and imprisoning such as have not a "certificate of register" and selling them to pay costs. (See Repts. Coms. 2d Sess. 19 Cong. No. 60. pp. 6-8—also 2d. Sess. 20 Cong. v. 1. No. 43. Also Wash. City Laws, p. 249, and Act Cong. May 26, 1820.) We legalized the African slave trade for 20 years—gave southern "property" a representation, by which S. C. with a white population 32,000 less than Vt. has 9 members of Congress and 11 votes in the election of President, whilst Vt. has but 5 members and 7 electoral votes—promised to send back slaves that flee to us, and to help their masters *kill* them, if they struggle for liberty. We robbed free colored citizens of jury trial by the act of '93—denied naturalization to colored foreigners by act Cong. April 14th 1802—have made desperate efforts to re-enslave 10,000 Canadian freemen and to get Great Britain to deliver up all who flee thither from republican slavery—(See Instructions of Mr. Clay, when Secretary of State, to Messrs. Gallatin & Barbour ministers to Great Britain.)—surrendered to slavery all the national territory south of 36 $^{\circ}$ north latitude—added 7 slave states to the Union—bought territory to enlarge the slave market and to keep slaves from running away, La. for 15 millions and Florida for 5 millions, besides 12 millions just spent in killing the Florida Seminoles, because they retaliated when slaveholders kidnapped their wives and children—made treaties to kidnap slaves, who had fled from us to other nations—chosen slaveholding presidents for 10 out of the first 12 terms—chosen slaveholding speakers of the House of Representatives for 25 out of the last 27 years—removed the seat of government from a free to a slave state—passed a law, Jan. 1810, for the forcible removal of slaves from one part of the District to the other—made the direct tax a *lien* on slaves, (Laws U. S. v. 3. p. 96—98,) and authorized the U. S. Collector to seize and sell them, and if sold for less than the debt, "the Collector shall purchase the same in behalf of the U. S. for the amount aforesaid"—(Act of Cong. 1813, Sec. 24.)—passed laws for transporting from one state to another slaves to *sell*, also for *selling* under State laws recaptured Africans—*repealed* in 1805 the act prohibiting the introduction of slaves into La. and throughout our national legislation have sustained slavery by the *phraseology* of acts of Congress, in which slaves are called "property," "articles," "goods," "effects," "merchandise." Finally, Dec. 21, 1837, we voted that the petitions of 300,000 citizens of the free states should "be laid on the table without being debated, printed, read, or referred." These are a few of the things which the free states "have had to do with slavery" in their *political capacity*, as *parts of the Union*. We will now specify some things which they have done as *separate communities*.

Most of the free states have been *slave states*, and in Conn., R. I., N. J. and Pennsylvania, slaves are still held. Illinois has a system of "indentured apprenticeship," a soft name for slavery. The Legislature of Indiana struggled hard to make that a slave state—memorialized Congress on the subject. &c. (See Jour. H. R. 10th Cong. p. 44.) The states of N. Y., N. J., Penn., and Indiana, have laws authorizing slaveholders to bring their slaves into the state, and hold them; N. Y. for nine months, Penn., N. J., and Ind. for six months. In most of the free states colored citizens are deprived of suffrage and civil office, and in Ohio, of the benefit of the school fund, and of their oath in courts of law. Though our own colored sailors are imprisoned in southern ports for their *complexion*—though our white citizens have rewards offered for them by southern legislators, and are lynched and hung by slaveholders without judge or jury—though slaveholding magistrates and postmasters by thousands, have turned mail-robbers, rifled the U. S. mail bags, and are continually stealing packages and pilfering letters, yet not one of the free states has uttered a syllable of remonstrance against such outrageous violations of the U. S. Constitution, in the shape of the meanest and most despicable public thieving.

[Continued on p. 7.]

1839.]

JANUARY—FIRST MONTH.

[31 DAYS.]

RATES OF POSTAGE.

"Render unto all their dues."

On a single letter, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cts.; 150 to 400, 18 3-4 cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier in proportion.

Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1 1-2 cts.

Magazines and Pamphlets. Periodical, less than 100 miles 1 1-2 cts. per sheet; (not periodical, 4 cts.) over 100 miles, 2 1-2 cts. per sheet, (not periodical, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.

Franking. Members of Congress can receive any package, weighing not more than two ounces, free of postage, and if petitions of any weight, if marked "petitions" on the wrapper.

PETITIONS TO CONGRESS.

Congress meet Dec. 3, 1838. Their session must close, March 3, 1839.

Every American patriot should petition them,

1. To abolish slavery in the District of Columbia immediately.

"Congress shall have power to exercise exclusive legislation, in all cases whatsoever, over such district, (not exceeding ten miles square,) as may * * become the seat of government of the United States" Const. Art. I. Sec. 8, Clause 17.

"Thus saith the Lord, Deliver the spoiled out of the hand of the oppressor." Jer. 22 : 2.

MOON'S PHASES.

☾ Last Quarter,
● New Moon,

D. H. M.
7 4 14 a.
15 10 0 m.

☽ First Quarter, 22 6 22 m.
☾ Full Moon, 29 10 43 m.

Day	D.	H.	M.	Lgth.	Slow	Dec.	So.	Rises	High	MISCELLANEOUS.
W.	R.	S.	Days	Days	Dec.	So.	Rises	High	W.	
1 Tu.	7 26 5	9 7	3 49	23 2	1 8	6a13	0 18	N. Y. Legislature meets.		
2 We.	7 26 5	9 9	4 16	22 57	2 1	7 24	0 56	Me. and Mass. Legisla. meet.		
3 Th.	7 25 5	9 10	4 44	22 51	2 48	8 32	1 31	Clear and cold. Slave.		
4 Fri.	7 24 5	9 11	5 11	22 45	3 32	9 34	2 12	Capella S. 9 59 a. suffer.		
5 Sa.	7 24 5	9 12	5 39	22 39	4 12	10 35	2 38	Aldebaran S. 9 26 a. much.		
6 S.	7 23 5	9 14	6 6	22 22	4 51	11 35	3 8	☽ ☽ ☽. Cold with snow on.		
7 Mo.	7 22 5	9 15	6 32	22 24	5 29	m.	3 42	Michigan Leg. meet. rain.		
8 Tu.	7 22 5	9 16	6 59	22 17	6 9	0 35	4 35	☽ ☽ ☽. Rather low tides.		
9 We.	7 21 5	9 17	7 23	22 8	6 51	1 37	5 41	☽ greatest ht. lat. n. Slave.		
10 Th.	7 21 5	9 18	7 48	22 0	7 35	2 43	7 1	Rigel S. 9 39 a. holders.		
11 Fri.	7 20 5	9 19	8 12	21 50	8 22	3 47	8 12	☽ ☽ ☽. growing more calm.		
12 Sa.	7 20 5	9 21	8 36	21 41	9 16	4 56	9 14	Betelgeux S. 10 10 a. Nou.		
13 S.	7 19 5	9 22	8 58	21 31	10 13	6 0	10 4	☽ ☽ ☽. ☽ ☽ ☽. prepar.		
14 Mo.	7 18 5	9 24	9 20	21 21	11 11	6 53	10 49	☽ in Aphelion. ☽ stationary.		
15 Tu.	7 17 5	9 25	9 42	21 10	0a 9	sets	11 33	☽ ☽ ☽. Middling tides. for		
16 We.	7 16 5	9 27	10 3	20 58	1 5	6a 1	0x14	7* S. 744 a. blustering weather.		
17 Th.	8 16 5	9 29	10 24	20 47	1 58	7 16	0 55	Aldebaran S. 8 28 a. Some.		
18 Fri.	7 15 5	9 30	10 43	20 35	2 48	8 32	1 33	☽ ☽ ☽. Rather high tides.		
19 Sa.	7 14 5	9 32	11 2	20 23	3 36	9 46	2 13	☽ Perigee. squalls in congress.		
20 S.	7 13 5	9 34	11 20	20 10	4 24	11 1	2 54	Capella S. 853 a. An immense.		
21 Mo.	7 12 5	9 35	11 37	19 57	5 12	m.	3 40	☽ enters ♍. No. of petitions.		
22 Tu.	7 11 5	9 37	11 54	19 43	6 3	0 15	4 30	Betelgeux S. 9 28 a. More.		
23 We.	7 10 5	9 39	12 9	19 29	6 57	1 32	5 58	Canopus S. 9 50 a. snow.		
24 Th.	7 9 5	9 41	12 24	19 15	7 53	2 49	7 27	Sirius S. 10 4 a. Frequent.		
25 Fri.	7 8 5	9 43	12 38	19 0	8 52	4 0	8 40	Capella S. 833 a. Anti-slavery.		
26 Sa.	7 7 5	9 45	12 51	18 45	9 51	5 9	9 46	☽ great elongation. W.		
27 S.	7 6 5	9 48	13 4	18 30	10 49	6 5	10 33	☽ South 3 30 m. meetings.		
28 Mo.	7 5 5	9 50	13 16	18 15	11 42	6 49	11 15	☽ South 4 29 m. Mon. concert.		
29 Tu.	7 4 5	9 52	13 26	17 59	m.	rises	11 50	Betelgeux S. 858 a. Mild.		
30 We.	7 3 5	9 54	13 36	17 42	0 31	6a 7	m.	Mass. A. S. Society An.		
31 Th.	7 2 5	9 56	13 46	17 26	1 10	7 13	0 42	Meeting—Changeable.		

BOSTON.



THE NATION'S ACT. MAN AUCTION AT THE CAPITAL. A FREEMAN SOLD.

As the District of Columbia was set apart to promote the interests and honor of the nation, its institutions should conform to the will of the nation. *THEY DO.* It is the nation's will that any colored man in the District should be liable to arrest and imprisonment, without evidence, oath or warrant against him, on the simple pretence that he has been robbed of his liberty, and even when this has been virtually proved false, it is the nation's will that he be sold to pay the cost of this cruelty.

The following appeared in a Washington paper, July, 1834.

NOTICE. Was committed to the prison of WASHINGTON Co., D. C. * * David Peck. He says he is FREE. The owner or owners are requested, &c., or he will be sold as the LAW DIRECTS. JAMES WILLIAMS, *Keeper of the Prison.*

In 1831, a free colored coachman, whose wife was confined, started to go for a midwife. He was seized and imprisoned by the patrol, notwithstanding his tears and entreaties. In the morning his wife was found dead.—a victim to the nation's cruelty.—See *Letter from Washington, in the Genius of Universal Emancipation.*

We will now show what the PEOPLE of the free states "have had to do with slavery." And first, the preceding acts of their representatives were *their acts*, and show *their feelings*. Further: when slavery ceased as a system in their respective states, many sold their slaves to southern traders. The free states monopolized the African slave trade, and snatched at the price of blood up to the hour when it became in law a felony. From 1804 to 1807 little Rhode Island had *fifty-nine* vessels prowling for prey round the African coast. Northerners *now* drive the domestic slave trade coastwise to our southern ports. We hire the slaveholders to rob the slaves by buying their stolen goods. Multitudes of our ministers, teachers, merchants, mechanics, pedlars, &c. go south and become slaveholders; presidents and professors in southern colleges, and influential clergymen in southern cities are mainly from the free states; northern families generally have relations in the slave states, mostly slaveholders. Slaveholders are treated with more consideration than non-slaveholders—witness our watering-places, public lingers, political meetings, religious anniversaries, steamboats, rail cars, places of public amusement, and houses of worship. Almost all our pulpits are wide open to clerical slaveholders, and our communion tables to slaveholding professors. Our religious and benevolent societies sanctify slavery, by soliciting its robberies as donations to the Lord's treasury, and they bribe slaveholders to persist in robbery by giving them offices, honors, and emoluments. Our churches, with few exceptions, have a "negro seat," where colored persons, even clergymen in churches of their own denomination, are *compelled* to sit, or leave the house. Almost all our literary institutions exclude colored applicants for admission; while the sons of slaveholders are eagerly beckoned in. Colored persons, whatever their respectability, are driven from the cabins of our steamboats and packets, from our rail cars, stages, hotels, boarding houses, tables, theatres, (except the upper gallery,) reading rooms, libraries, museums, and from the platforms of our religious anniversaries, from the learned professions, from literary societies and corporations, from scientific and professional lectures, from military and fire compa-

2. Immediately to prohibit the internal slave trade.
3. "Congress shall have power to regulate commerce * * among the several states." *Const. Art. I. Sec. 8. Clause 3.*
3. To abolish slavery in Florida, and prohibit its introduction in any other territory.
4. "Congress shall have power to * * make all needful rules and regulations respecting the territory * * belonging to the United States." *Const. Art. IV. Sec. 3.*
4. To reject all propositions for the annexation of Texas to the Union.
5. To acknowledge the independence of Haiti.
6. To join with Great Britain and France in breaking up the foreign slave trade.
7. To repeal the Act of 1793, which enables kidnappers to enslave free citizens

THE STATE GOVERNMENTS

Should be petitioned, (I.) to DECLARE that Congress can, and ought immediately to abolish slavery in the District of Columbia, and the territories, prohibit the inter-state slave trade, acknowledge the independence of Haiti, refuse to admit Texas, or any new slave state, and repeal the act of Feb. 12, 1793. THIS IS IMMENSELY IMPORTANT. (II.) To abolish all laws which graduate men's rights by their color. The principle of such laws is more detestable than that of any hereditary aristocracy. To reward men for the good fortune of their parents is ridiculous, but to punish them for their looks is abominable injustice, and mean malignant spite. The following are a few of the cases in which this is done.

1. *Trial by jury.* The U. S. Const. provides that "in suits at common law where the value in controversy shall exceed \$20, the right of trial by jury shall be preserved." Yet a law of Congress, passed Feb. 12, 1793, empowers any state magistrate to decide the question of any man's liberty who may be claimed as a slave. This manifestly unconstitutional law has been set aside in N. J., Mass.

MOON'S PHASES.

☾ Last Quarter,
● New Moon,

D. H. M.
6 1 42 a.
13 10 29 a.

☽ First Quarter, 20 2 51 a.
○ Full Moon, 28 3 38 m.

☽	D.	☉	☽	Lgth.	☉	☉	☽	☽	High		MISCELLANEOUS.
☽	W.	R.	S.	Days	Slow	Dec.	So.	Rises	Wa.		
1	Fri.	7	1	5	9 59	13 54	17 9	1 59	8 15	0 59	☽ Stationary. ☽ in 15.
2	Sa.	8	59	6	10 14	14 16	16 52	2 39	9 16	1 22	☽ ☽ ☽. Congress needs
3	S	9	58	6	10 34	14 16	16 34	3 18	10 18	1 50	☽ Stationary.
4	Mo.	10	57	6	10 6	14 14	16 16	3 57	11 19	2 17	☽ Apo. ☽ ☽ ☽. watching.
5	Tu.	11	56	6	10 8	14 19	15 58	4 38	m.	2 51	Sirius S. 9 21 a. Rain or
6	We.	12	54	6	10 10	14 23	15 40	5 21	0 23	3 33	☽ greatest ht. lat. S. snow.
7	Th.	13	53	6	10 13	14 27	15 21	6 8	1 29	4 30	Castor S. 10 0 a.
8	Fri.	14	52	6	10 15	14 30	15 2	6 57	2 33	5 47	☽ ☽ ☽. The Session
9	Sa.	15	51	6	10 18	14 32	14 43	7 51	3 39	7 22	Procyon S. 9 58 a. draws
10	S	16	49	6	10 20	14 33	14 24	8 49	4 38	8 41	Pollux S. 9 58 a.
11	Mo.	17	48	6	10 23	14 33	14 4	9 47	5 31	9 41	Sirius S. 8 57 a. to a close.
12	Tu.	18	47	6	10 25	14 33	13 45	10 45	6 11	10 31	☽ in Aph. ☽ ☽ ☽. More
13	We.	19	46	6	10 28	14 32	13 25	11 40	sets.	11 31	Castor S. 9 36 a. rain.
14	Th.	20	44	6	10 31	14 30	13 4	0 34	6 a	0 0	☽ ☽ ☽. Danger
15	Fri.	21	43	6	10 34	14 27	13 44	1 29	7 25	0 28	☽ Per. ☽ ☽ ☽. of
16	Sa.	22	42	6	10 36	14 24	13 22	2 15	8 42	1 10	Pollux S. 9 36 a. their
17	S	23	40	6	10 39	14 20	12 2	3 50	10 2	1 48	Procyon S. 9 37 a. old
18	Mo.	24	39	6	10 42	14 15	11 41	3 56	11 20	2 29	Alph. S. 11 12 a. tricks.
19	Tu.	25	37	6	10 45	14 9	11 20	4 50	m	3 16	☉ enters ☽. Clear and
20	We.	26	36	6	10 47	14 3	10 58	5 47	0 37	4 14	Sirius S. 8 23 a. Mild.
21	Th.	27	35	6	10 50	13 56	10 37	6 45	1 59	5 30	Castor S. 9 5 a. Friends of
22	Fri.	28	33	6	10 53	13 49	10 15	7 44	3 3	7 7	Procyon S. 9 8 a. liberty
23	Sa.	29	32	6	10 56	13 41	9 53	8 42	4 2	8 34	Pollux S. 9 8 a. are needed
24	S	30	31	6	10 59	13 32	9 31	9 36	4 49	9 36	Sirius S. 8 7 a. at their
25	Mo.	31	29	6	11 1	13 22	9 9	10 27	5 26	10 21	Alphard S. 10 45 a. posts.
26	Tu.	32	28	6	11 4	13 12	8 47	11 13	5 55	10 59	Regulus S. 11 21 a.
27	We.	33	26	6	11 7	13 1	8 24	11 56	6 20	11 31	Castor S. 8 46 a.
28	Th.	34	25	6	11 10	12 50	8 1	m.	rises.	m.	Procyon S. 8 43 a. Stormy.



JOHN BULL'S MONARCHY A REFUGE FROM BROTHER JONATHAN'S SLAVERY.

Facts. Our GOVERNMENT has tried to enslave many thousand persons who are enjoying their inalienable rights in Canada. May 10, 1828, the following resolution was adopted in the U. S. House of Representatives, and as appears from the journal without opposition, or the calling for the yeas and nays.

Resolved, That the President of the U. S. be and he is hereby requested to open a negotiation with the British Government, in the view to obtain an arrangement whereby fugitive slaves who have taken refuge in the Canadian provinces of that Government, may be surrendered by the functionaries thereof to their masters, upon their making satisfactory proof of their ownership of said slaves."—*Jour. H. R. 1 Sess. 20th Cong. pp. 715 and 720.*

nies, from the jury box, and from all civil offices. They are refused all licenses in most of our cities, and generally, the benefit of all asylums and public charities. Merchants will not take them as clerks, nor lawyers and physicians as students, nor mechanics as apprentices, nor benevolent societies as agents. The people of the free states mob down discussion on slavery, and pelt with stones repentant slaveholders who have emancipated their slaves, resigned honorable and lucrative stations, consecrated their lives to the advocacy of liberty, become exiles from their homes, and suffered the loss of all things. They break up anti-slavery meetings, burn the buildings where they were held, break open the houses of abolitionists, and burn their furniture, put halters on their necks and lead them through the streets, drag them from their beds at night, bind, gag, disfigure, and transport them at the dead of night to unfrequented places. They tear down anti-slavery churches, break in pieces anti-slavery presses, and maim and kill their conductors. All these outrages have been perpetrated in free states within the last three years, and scarcely one of the perpetrators has been brought to justice. Hundreds of other outrages upon the rights, persons, and property of abolitionists have been committed, many of them at noon-day—the officers of the law quietly looking on, governors, judges, mayors, aldermen, members of Congress, and attorneys general, conniving, and in some instances openly aiding and trading. But our space fails us, and we stop mid-way in the enumeration. In the place of farther details exhibiting the pro-slavery public sentiment of the free states, we insert the testimony of slaveholders in the United States Senate. Hear them.

Mr. Leigh of Va. in his speech on the abolition memorials, when showing the sympathy of the great body of the people of the free states with slaveholders, said: "I have never conversed with a single northern gentleman whose opinions on this subject gave me any dissatisfaction." Mr. Benton of Missouri in the same discussion, showing how the public sentiment of the free states favored slavery, said: "He confessed that he could find no words in the scope of language to express his admiration of the conduct of the North. When he saw the spirit of the Northern States and Ohio also, which pervaded the whole mass of the population, he felt at ease."

Mr. Preston of S. C. said: "Sir, I feel, with the Senator from Missouri, the most profound respect for the talent and integrity, the ability, boldness, and zeal of the

1839.]

MARCH—THIRD MONTH.

[31 DAYS.

and Vt. (in 1837,) and in Ct. (in 1838,) by laws granting a jury trial. Let the Legislatures of other states be urged to do likewise *immediately*.

2. *Continued Slavery.*—In N. Y. slaves may be held 9 months, at one time; in Pa. and Ind. 6 months; in R. I. indefinitely as domestics. In Ct. those who were over 25 in 1784, are slaves for life. In N. J. children of slaves may be held till they are 28. In Illinois, the constitution provides for indentured apprenticeship, and speaks of the 'owners' of apprentices. Let their several Legislatures be petitioned to make all these states *FREE* by abolishing every vestige of slavery.

3. *Oppressive Laws.*—Ohio has servilely copied from the statute books of the slave states some of their worst laws against the free colored people. She brands all colored people as liars, by denying them their oath in her courts;—she exacts from them their proportion of the school tax, and excludes them from the benefit of her schools—thus taxing colored people for the instruction of white children.

In Louisiana, the old Spanish and French laws have not yet been *republicanized* to such a refinement of cruelty as to rob a free colored man of his oath. [See Wheeler's Law of Slavery, p. 195.] Let the Legislature of Ohio be petitioned to rise to the level of slaveholding morality.

4. *Taxation without Representation.*—In Connecticut, Ohio, Indiana, and Illinois, colored men are, by constitution, denied the right of voting for their rulers, and in New Jersey by statute. In New York, they cannot vote unless worth \$250 in real estate. In Pa. the constitution now in force, [July 1838] gives to colored people the right of suffrage. The constitution just framed by the convention, which is to be submitted to the people, Oct. 9, 1838, deprives them of the right.

MOON'S PHASES.

☾ Last Quarter,

● New Moon,

D. H. M.

8 8 36 m.

15 9 19 m.

☽ First Quarter, 22 0 37 m.

○ Full Moon, 29 9 29 m.

☾	D.	R.	S.	Lgth.	☾	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	☽	
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BOSTON.



A PRINTING PRESS DEMOLISHED AT SLAVERY'S BIDDING.

The people of the free states have attacked "the tyrant's foe, and the people's friend."—Oct. 1835, at Utica, July 1836, at Cincinnati, O., Aug. 1837 at Alton, Ill. and finally shot E. P. Lovejoy, because he would not basely surrender "THE LIBERTY OF THE PRESS, THE PALLADIUM OF ALL OUR LIBERTIES."

leading men of the North during the last summer. I thank them for checking the excitement there as soon as they were able.

Mr. Brown of S. C. said, "What are the facts as to the public opinion of the North on this subject? He had been assured since his arrival here, by gentlemen representing the Northern States, that an abolition discourse could not be delivered among those whom they represented, without endangering the safety of the person attempting it." Mr. Calhoun of S. C. said, "He with others felt, as ought to be felt, for the open, manly, and decided course of a large portion of our northern brethren during the last summer."

All this testimony of slaveholders was given in the U. S. Senate on the same day, Jan. 7, 1836, (see Washington Globe) and shows what the sentiments of the people of the free states "have to do with slavery," slaveholders themselves being judges. In the U. S. H. of Representatives, Feb. 16, 1835, Mr. Wise of Va. said, "I appeal to southern gentlemen for the truth of the remarkable fact, that the emigrants from the north to the south are as ready to become masters as any who are hereditary masters."

WHAT THE NORTH SHOULD HAVE TO DO WITH SLAVERY.

Now, reader, ponder the facts embodied in this article and learn what the free states have had to do and are doing not only with slavery but for it. Do you ask what they ought to do now? We answer, What they never have done.—Act against slavery—denounce it, not as bad policy merely (slaveholders do that) but as bad morals—as a crime, always, everywhere, a crime in itself—an impious outrage on reason, right, law, justice, republicanism, man and God. Let them utter this and act it out—ACT IT OUT—Abolish slavery immediately on their great plantations the District of Columbia and the territory of Florida, where Congress has "power of exclusive legislation," and repeal the act of '93, which takes from human beings jury trial. Let each of them abolish slavery immediately within its own bounds—repeal the laws which permit slaveholders to bring their slaves to free states and hold them—demand the repeal of those laws which imprison our colored sailors in southern ports, demand the legal prosecution and punishment of the lynchers and murderers of our citizens at the south—let them indict and bring to trial the thousands of northern rioters that have mobbed abolitionists, or instigated mobs against them—the magistrates mayors, judges, members of Congress, attorneys general, clergymen and all. Let them repeal those laws which graduate men's rights by their skins—throw open to persons of color seminaries of learning, churches, professions, trades, civil offices, public conveyances and places of resort, and all literary, religious, political and commercial associations, corporations, honorary distinctions, and public charities. Let them expunge the pro-slavery dialect of our laws, and substitute therefor free honest words. Let the people of the free states overwhelm with political retribution, those traitors to liberty, who have cloven down the sacred right of petition



COLORED SCHOLARS EXCLUDED FROM SCHOOLS.

"If the free colored people were generally taught to read, it might be an inducement to them to remain in this country. WE WOULD OFFER THEM NO SUCH INDUCEMENT."—*Rev. Mr. Converse, a colonizationist, formerly of N. H. now editor of the Southern Religious Telegraph.*

In those parts of the country where the persecuting spirit of colonization has been colonized, such exclusion has ceased.

in Congress, and in the state legislatures, and fill their places with those who will reverence it. Let liberty be justified of her children! Let churches shut slaveholders out of their pulpits and away from their communion tables. Let ecclesiastical judicatories, instead of electing slaveholding moderators as the Presbyterian church delight to do, silence and excommunicate those who rob the poor,—let religious and benevolent societies no longer employ slaveholders as agents, nor elect them to office, nor invite them to make speeches at their anniversaries, nor insult God in laying on his altar "robbery for burnt offering," by systematically gathering into his treasury the plunder of the poor.

Finally. Let all who buy of the slaveholder what he steals from the slave, and thus make him their agent and proxy to perpetrate robbery, to ply the whip and clutch for them the blood-smeared product—cease to be "partakers of other men's sins," and no longer incur the curse of God's indignant charge, "When thou sawest a thief, thou consentedst with him."

Can any man in his senses ask what the north has to do with slavery, when a Virginia Senator, at the head of the southern bar, in habits of contact with the leading men of the north for 20 years, could say: "I have never conversed with a single northern gentleman whose sentiments on the subject of slavery gave me any dissatisfaction?"

Who does not know that every year our Saratogas, Ballstons, Niagaras, Trentons, Catskills, Nahants, Long Branches, our hotels, public conveyances, promenades, theatres, and fashionable churches are thronged with slaveholders, men whose daily business it is to steal the labor of poor men and women and children, flogged by a "driver," up to the top of their strength,—men who kidnap babes from their mothers and breed them for the market,—men whose glossy broadcloths and glittering jewelry and burnished equipage were tortured out of the forced, whipped, blood-wet toil of the unpaid slave—and yet the wealthy, the fashionable, the literary, the professedly religious of the free states mingle with these plunderers of the poor, lavish on them their complacent smiles, and choicest courtesies, accompany them on pleasure excursions, laugh, sing, dance, attend races and drink toasts with them, make parties for them, regale them on their richest wines and viands, give them public dinners, make them the orators at political meetings, assign to them posts of honor on the platforms of religious anniversaries, and call them to speak and pray in religious assemblies?

What has the north to do with slavery? Just what the boon companion of thieves, revelling over their plunder, has to do with stealing,—what the accomplice in crime has to do with the principal—he who harbors traitors, and "gives aid and comfort" to rebels, with the enemies of his country.

1839.]

MAY—FIFTH MONTH.

[31 DAYS.]

HINTS TO ABOLITIONISTS.

1. Do you take an Anti-Slavery Almanac? I think so, else probably you would not be reading these hints. And I dare say you would not be without one any more than a hinge upon your door. But there is one thing more—do you take an Anti-Slavery Newspaper? If not, TAKE ONE, pay for it in advance, read it, let all the family read it—then lend it—keep it going until it is worn out.

2. Do you pray for the enslaved? We don't mean once a year, or at the monthly concert for the enslaved merely, but *without ceasing*?

3. Do you always carry anti-slavery publications in your pocket? If you do not, arm yourself with these pocket pistols forthwith, and keep shooting every chance you can get. Have one for a slaveholder, one for a colonizationist, one for a child, &c. Have them as you go to church, as you go to mill, as you go to town meeting, as you journey, as you ride or walk.

4. Do you ever get subscribers to anti-slavery publications? If not do so, and send the names on with the money. Suppose you get one every week—52 a year! And it is easily done. Try. You will thus uphold the paper, encourage the editor, benefit the new subscriber, and probably set him to do as you did.

5. "O, for a lecturer! We never have had a lecture here." Haven't you? Then lecture yourself, my friend. An abolitionist carpenter went from this city to Long Island. The people began to talk about anti-slavery movements. He proposed having a discussion to talk over the matter. A day was appointed. He went to work and prepared an address himself; plain, good home-spun abolitionism. It did execution. He had anti-slavery books, he had seen mobs, he

MOON'S PHASES.

☾ Last Quarter,

● New Moon,

D. H. M.

6 11 2 m.

13 2 30 m.

☽ First Quarter,

☽ Full Moon,

D. H. M.

20 1 46 m.

28 6 4 a.

☾	D.	☉	Lgth.	☉	☉	☽	☽	High	MISCELLANEOUS.	
☾	W.	R. S.	Days.	Fast	Dec.	So.	Rises	Wa.		
				m s	o N	m	a	m		
1	We.	4 59	8 14	3	3 2 15	1	1 48	10 26	0 47	☽ ☉ ☽. Ct. Legis. meets.
2	Th.	4 57	8 14	5	3 9 15	19	2 40	11 33	1 22	Zavijava S. 9 22 a. Slave-
3	Fri.	4 56	8 14	8	3 16 15	37	3 34	m.	1 53	Algorab S. 9 42 a. holders
4	Sa.	4 55	8 14	10	3 23 15	54	4 28	0 10	2 57	☽ South 1 47 m. begin to
5	S	4 54	8 14	13	3 29 16	12	5 22	1 2	3 41	Denebola S. 8 56 a. come
6	Mo.	4 52	8 14	15	3 35 16	29	6 15	1 29	4 46	☽ gr. ht. lat S. ☽ in Perihel.
7	Tu.	4 51	8 14	17	3 40 16	46	7 7	1 57	6 5	Algorab S. 9 28 a. North-
8	We.	4 50	8 14	20	3 44 17	2	7 54	2 19	7 24	Low tides. ☽ ☉ ☽. Fair.
9	Th.	4 49	8 14	22	3 47 17	18	8 42	2 41	8 28	☽ Stationary. Warm.
10	Fri.	4 48	8 14	24	3 50 17	34	9 32	3 3	9 23	Alioth on mer. 9 37 a.
11	Sa.	4 47	8 14	26	3 52 17	50	10 24	3 27	10 10	☽ in Ap. ☽ ☉ ☽. Symptoms
12	S	4 46	8 14	29	3 54 18	5	11 20	3 54	10 56	☽ Perigee. of mobs.
13	Mo.	4 45	8 14	31	3 55 18	20	0a20	sets	11 43	☽ South 9 17 a. Cooler with
14	Tu.	4 44	8 14	33	3 56 18	35	1 23	0a41	0a31	Rather high tides. wind
15	We.	4 43	8 14	35	3 56 18	50	2 27	10 48	1 19	☽ ☉ ☽. and rain.
16	Th.	4 42	8 14	37	3 55 19	4	3 30	11 39	2 6	Cor Ca. S. 9 15 a. Meetings
17	Fri.	4 41	8 14	39	3 54 19	18	4 28	m.	2 55	☽ South 0 53 m. in Philadel-
18	Sa.	4 40	8 14	41	3 53 19	31	5 20	0 16	3 42	Middling tides. phia.
19	S	4 39	8 14	43	3 51 19	44	6 7	0 48	4 35	Alioth on mer. 9 2 a.
20	Mo.	4 38	8 14	45	3 48 19	56	6 52	1 13	5 39	Spica S. 9 44 a. More rain.
21	Tu.	4 37	8 14	47	3 45 20	8	7 31	1 35	6 45	☉ enters II. ☽ ☉ ☽.
22	We.	4 36	8 14	49	3 41 20	20	8 10	1 51	7 50	Cor Caroli S. 8 51 a.
23	Th.	4 35	8 14	50	3 37 20	32	8 49	2 9	8 45	☽ to be seen in the morning.
24	Fri.	4 34	8 14	52	3 32 20	45	9 30	2 27	9 35	☽ Apogee.
25	Sa.	4 33	8 14	53	3 27 20	55	10 11	2 45	10 12	☽ greatest elong. W.
26	S	4 32	8 14	55	3 21 21	6	10 56	3 8	10 47	☽ South 9 22 a. Showers.
27	Mo.	4 32	8 14	56	3 15 21	16	11 44	3 34	11 21	Spica S. 9 0 a. N. E. Con-
28	Tu.	4 31	8 14	58	3 8 21	26	m.	rises	11 57	☽ ☉ ☽. ☽ ☉ ☽. convention.
29	We.	4 30	8 14	59	3 1 21	36	0 35	0a18	m.	Rather Annual Meet-
30	Th.	4 30	8 15	1	2 53 21	45	1 29	10 10	0 34	of the Ohio A. S. Socie-
31	Fri.	4 29	8 15	2	2 45 21	54	2 24	10 54	1 14	high tides.



COLORED SCHOOLS BROKEN UP, IN THE FREE STATES.

When schools have been established for colored scholars, the law-makers and the mob have combined to destroy them;—as at Canterbury, Ct., at Canaan, N. H., Aug. 10, 1835, at Zanesville and Brown Co., Ohio, in 1836.

IMMEDIATE EMANCIPATION.

Aug. 1, 1834, 30,000 slaves were emancipated in Antigua. Without any apprenticeship, or system of preparation, preceding the act, the chains were broken at a stroke, and they all went out FREE! It is now four years since these 30,000 slaves were "turned loose" among 2,000 whites, their former masters. These masters fought against the emancipation bill with all their force and fury. They remonstrated with the British Government—conjured and threatened,—protested that emancipation would ruin the island, that the emancipated slaves would never work—would turn vagabonds, butcher the whites and flood the island with beggary and crime. Their strong beseechings availed as little as their threats, and croakings about ruin. The Emancipation Act, unintimidated by the bluster, traversed quietly through its successive stages up to the royal sanction, and became the law of the land. When the slaveholders of Antigua saw that abolition was inevitable, they at once resolved to substitute immediate, unconditional, and entire emancipation for the gradual process contemplated by the Act. Well, what has been the result? Read the following testimony of the very men who, but little more than four years ago, denounced and laughed to scorn the idea of abolishing slavery, and called it folly, fanaticism, and insanity. We quote from the work of Messrs. Thome and Kimball, lately published, the written testimony of many of the first men in Antigua,—some of whom were among the largest slaveholders before August, 1834. It proves, among other points, that

EMANCIPATED SLAVES ARE PEACEABLE.

TESTIMONY. "There is no feeling of insecurity. A stronger proof of this cannot be given than the dispensing, within five months after emancipation, with the Christmas guards, which had been uninterruptedly kept up for nearly one hundred years—during the whole time of slavery.

"I have never heard of any instance of revenge for former injuries." *James Scotland, Sen. Esq.*

"Insurrection or revenge is in no case dreaded. My family go to sleep every night with the doors unlocked. There is not the slightest feeling of insecurity—quite the contrary. Property is more secure, for all idea of insurrection is abolished forever." *Hon. N. Nugent, Speaker of the House of Assembly.*

"There has been no instance of personal violence since freedom. I have not heard of a single case of even meditated revenge." *Dr. Daniell, member of the Council, and Attorney for six estates.*

"Emancipation has banished the fear of insurrections, incendiarism, &c." *Mr. Favey, Manager of Lavicount's.*

"I have never heard of an instance of violence or revenge on the part of the negroes." *Rev. Mr. Morrish, Moravian Missionary.*

[1839.]

JUNE—SIXTH MONTH.

[30 DAYS.]

had employed a colored journeyman, he knew what freedom was by experience. Couldn't he talk about liberty? So can you.

6. Do you teach your children what abolitionism is? Do not overlook them.

7. Have you read this Almanac through? What a question! Do you suppose I would buy an almanac and not read it? Very likely, for many do just so. Read it now or probably you never will. Then ask every neighbor to get one and read it.

8. Do you give away Anti-Slavery Almanacs? Such presents go a great way.

9. Are you and all your family regular and liberal contributors to the Anti-Slavery Society? Can you not be a collector also? We believe truth, spread by the use of money, will deliver the slaves. Those who collect and give are therefore the slaves' liberators. Will you not have a large share in this work and its reward?

QUESTIONING CANDIDATES.

Our batteries are pointed at slavery. Whatever political party crosses their range must calculate upon grape and canister. The right of voting is a sacred trust to be used for liberty. No one will get the votes of abolitionists who does not TAKE SIDES against slavery. Let the following questions, or others equivalent, be put to all candidates for the U. S. House of Representatives.

1. Are you in favor of the immediate abolition, by Congress, of slavery in the District of Columbia, and in the territory of Florida?

2. Are you in favor of the immediate abolition of the inter-state slave trade?

3. Will you oppose the annexation of Texas, and the admission of any new slave state to the Union?

4. Will you use your influence in favor of recognizing Haitian independence?

MOON'S PHASES.

☾ Last Quarter, 4 6 55 a.

● Full Moon, 11 9 59 a.

☽ First Quarter, 18 5 16 m.

○ New Moon, 26 7 13 m.

M.	D.	W.	R.	☉ S.	Lgth. Days	☉ Fast	☉ Dec.	☽ So.	☽ Rises	High Wa.	MISCELLANEOUS.
						m s	° N. ' m.	m.	a	m	
1	Sa.	4	28	8	15	4	2 36	22 2	3 18	11 28	1 52 2 1 South 7 58 a. "Rob not
2	S	4	28	8	15	5	2 27	22 10	4 9	11 56	2 33 Spica South 8 36 a. the
3	Mo.	4	27	8	15	6	2 18	22 18	4 59	m.	3 19 2 1 South 11 35 a. poor."
4	Tu.	4	27	8	15	7	2 8	22 25	5 47	0 21	4 13 ☽ ☽ ☽. Fine and fair.
5	We.	4	26	8	15	8	1 58	22 32	6 34	0 43	5 16 N. H. An. Meeting and Legis.
6	Th.	4	26	8	15	9	1 48	22 39	7 22	1 5	6 33 Rath. high tides. lature meets.
7	Fri.	4	25	8	15	10	1 38	22 45	8 11	1 26	7 46 ☽ ☽ ☽. Jury trial in
8	Sa.	4	25	8	15	11	1 27	22 50	9 2	1 50	8 52 Arcturus S. 0 8 a. questions of
9	S	4	24	8	15	12	1 15	22 56	9 59	2 20	9 46 ☽ Perigee. personal freedom
10	Mo.	4	24	8	15	12	1 3	23 1	11 0	2 58	10 38 ☽ ☽ ☽ granted.
11	Tu.	4	23	8	15	13	0 51	23 5	0a 4	sets.	11 29 Spica S. 8 0 a. Changeable.
12	We.	4	23	8	15	14	0 38	23 9	1 8	9a44	0a33 Rath high tides.
13	Th.	4	23	8	15	15	0 26	23 13	2 10	10 9	1 6 Abolitionists speak
14	Fri.	4	22	8	15	15	0 13	23 16	3 5	10 42	1 47 ☽ ☽ ☽. often for the
15	Sa.	4	22	8	15	16	fa. 1	23 19	3 55	11 9	2 23 Alphacca S. 9 53 a. slaves,
16	S	4	22	8	15	16	so. 12	23 22	4 41	11 33	3 4 Mirach S. 9 0 a. and
17	Mo.	4	22	8	15	16	0 25	23 24	5 23	11 49	3 44 ☽ ☽ ☽. give liberally
18	Tu.	4	22	8	15	17	0 37	23 25	6 2	m.	4 27 ☽ ☽ ☽. to sustain labors for
19	We.	4	22	8	15	17	0 50	23 26	6 42	0 9	5 22 ☽ in ☽. ☽ ☽ ☽. their
20	Th.	4	22	8	15	17	1 3	23 27	7 22	0 26	6 30 Rather low tides. relief.
21	Fri.	4	21	8	15	17	1 16	23 28	8 3	0 45	7 45 ☽ ent. Summer begins.
22	Sa.	4	22	8	15	17	1 29	23 28	8 47	1 7	8 45 Alphacca S. 9 24 a. Rain.
23	S	4	22	8	15	17	1 42	23 27	9 33	1 31	9 35 Middling tides.
24	Mo.	4	22	8	15	17	1 55	23 26	10 24	2 1	10 21 Monthly Concert.
25	Tu.	4	22	8	15	17	2 8	23 25	11 17	2 31	11 1 2 South 9 58 a.
26	We.	4	22	8	15	16	2 20	23 23	m.	rises.	11 42 Antares S. 9 58 a. Fine sum-
27	Th.	4	22	8	15	16	2 33	23 21	0 12	8 15	m. ☽ in sup. ☽ ☽. mer weather
28	Fri.	4	22	8	15	16	2 45	23 19	1 7	9 23	0 20 Rather high tides. "Rel"
29	Sa.	4	22	8	15	15	2 57	23 16	2 1	9 54	0 57 Alphacca S. 8 55 a.
30	S	4	23	8	15	15	3 9	23 13	2 51	10 20	1 45 2 1 South 9 36 a. oppress

BOSTON.

Elijah F. Lovejoy was killed



at Alton, Illinois, Nov. 7, 1837.

THE FLORIDA CODE OF LAW,

TO be sanctioned by the free states if we admit Florida into the Union, while she cherishes a system which is both the offspring and parent of LYNCH LAW.

RANAWAY, a negro fellow named BEN; 18 years of age, rather thin in flesh &c. As I have traced him out in several places in town, I am certain he is harbored. This notice is given that I am determined, that whenever he is taken, TO PUNISH HIM until he informs me who has given him food and protection, and I SHALL APPLY THE LAW OF JUDGE LYNCH, TO MY OWN SATISFACTION, on those concerned in his concealment. A. WATSON.
(See p. 25, and III, V, VIII, pp. 31, 32.] Florida Herald, (St. Augustine,) June 23, 1838.

"The general conduct of the negroes has been worthy of much praise. Their demeanor is peaceable and orderly." *Ralph Higginbotham, U. S. Consul.*

"There is no possible danger of personal violence from the slaves: should a foreign power invade our island, I have no doubt that the negroes would, to a man, fight for the planters." *H. Armstrong, Esq., of Fitch's Creek.*

The sense of personal security is universal. I know not of a single instance in which the negroes have exhibited a revengeful spirit. *S. Bourne, Esq., of Millar's.*

"We have no cause now to fear insurrections; emancipation has freed us from all danger on this score." *David Cranstoun, Esq.*

Messrs. Thome and Kimball add: "The Governor said he had been well acquainted with the country districts of England, he had also travelled extensively in Europe, yet he had never found such a peaceable, orderly and law-abiding people as those of Antigua."

"A gentleman in St. John's said he had long been desirous to remove to England, his native country, and had slavery continued much longer in Antigua, he certainly should have gone; but now the security of property was so much greater in Antigua than it was in England, that he thought it doubtful whether he should ever venture to take his family thither."

LORD BROUGHAM, in his speech before the House of Lords, Feb. 20, 1838, speaking of the slaves emancipated in 1834, said: "The slave has shown, by four years' blameless behavior and devotion unsurpassed by any English peasant, to the pursuits of peaceful industry, that he is as fit for his freedom as any lord whom I now address."

EMANCIPATED SLAVES ARE INDUSTRIOUS.

TESTIMONY. "The most general apprehension prior to emancipation was, that the negroes would not work after they were made free. Time, however, has proved that there was no foundation for this apprehension. The estates were never in better order than they are at present. We can always depend upon the laborers. On account of the stimulus to industry which wages afford, there is far less feigned sickness than there was during slavery. When slaves, the negroes were incessantly feigning sickness. The sick-house was thronged. After '34, it was wholly deserted. The negroes would not go near it."—*Hon. N. Nugent.*

The Governor told Messrs. Thome and Kimball that "he was assured by planters, from every part of the island, that the negroes were very industriously disposed."
"My people have become much more industrious since they were emancipated."
—*Mr. Watkins, of Donovan's.*

5. Will you use your influence in favor of more efficient measures for the suppression of the foreign slave trade?

6. Will you advocate the repeal of the act of 1793, which takes away the right of jury trial when a man's liberty is at stake?

He who does not, with manifest sincerity, return affirmative answers to all these questions will be sure to lose the votes of abolitionists.

STATE LEGISLATURES

Choose United States Senators. Your vote for representative to the legislature may therefore determine who shall be senator from your state for six years, and that Senator may turn the scale on a question involving the liberty of millions. The list, on page 36, shows when the terms of nothern Senators expire, but deaths or resignations may make a choice necessary at an unexpected time. For this, and other weighty reasons, look well to the candidates for the State Legislature. Let them be called upon to give public answers to questions like the following.

1. Will you, if elected, advocate the repeal of all laws which graduate men's rights by their complexion? N. B. This question may be made more full and definite. See pp. 6, 8, and 10.

2. Will you advocate the passage of resolutions declaring; That Congress have the power, and that it is their duty immediately to abolish slavery in the District of Columbia? N. B. Similar questions should be asked touching all the points mentioned in pp. 6 and 8.

3. Will you oppose the election of any man to the U. S. Senate unless you have good reason to believe he will heartily carry out the spirit of such resolutions?

MOON'S PHASES.

☾ Last Quarter,

D. H. M.
4 0 26 m.

● New Moon,

10 6 12 a.

☽ First Quarter, 18 10 12 m.

○ Full Moon, 26 6 35 m.

D. M.	D. W.	R. S.	Lgth. Days.	☾ Slow.	☾ Dec.	☾ So.	☾ Rises	High Wa.	MISCELLANEOUS.
					° N ' "	m	a	m	
1 Mo.	4 23	8 15	14	3 21	23 9	3 40	10 43	2 11	Unuk S. 8 54 a.
2 Tu.	4 23	8 15	13	3 32	23 6	4 26	11 3	2 52	☽ ☽ ☽. ☽ ☽ ☽.
3 We.	4 24	8 15	13	3 43	23 1	5 13	11 24	3 37	Ras Alghai S. 10 17 a.
4 Th.	4 24	8 15	12	3 54	22 55	6 0	11 47	4 32	Earth farthest from the sun.
5 Fri.	4 25	8 15	11	4 5	22 50	6 50	m.	5 50	Antares S. 9 21 a. Rain.
6 Sa.	4 25	8 15	10	4 16	22 44	7 44	0 15	7 3	Ras Alhague S. 10 25 a. "The
7 S.	4 25	8 15	9	4 26	22 38	8 41	0 48	8 22	☽ Perigee. hope of reward
8 Mo.	4 26	8 15	8	4 36	22 32	9 42	1 30	9 29	Middling tides. sweetens
9 Tu.	4 27	8 15	7	4 45	22 25	10 45	2 25	10 28	Rastaben S. 10 38 a. labor."
10 We.	4 27	8 15	6	4 54	22 18	11 47	sets.	11 17	☽ South 8 52.
11 Th.	4 28	8 15	5	5 3	22 10	0 45	8 34	0 2	☽ ☽ ☽. Warm and sultry.
12 Fri.	4 28	8 15	3	5 11	22 2	1 39	9 4	0 41	☽ in ☽. "A man should
13 Sa.	4 29	8 15	2	5 19	21 53	2 27	9 30	1 16	REJOICE
14 S.	4 30	8 15	1	5 26	21 45	3 12	9 49	1 49	☽ ☽ ☽. in his works, for
15 Mo.	4 30	8 14	59	5 32	21 36	3 52	10 9	2 18	Ras Alha. S. 9 48 a. that is
16 Tu.	4 31	8 14	58	5 38	21 26	4 33	10 25	2 52	Middling tides. his portion."
17 We.	4 32	8 14	57	5 44	21 16	5 12	10 44	3 26	☽ ☽ ☽. ☽ ☽ ☽. — Solomon.
18 Th.	4 33	8 14	55	5 49	21 6	5 53	11 4	4 13	Rastaben S. 10 2 a. Showers.
19 Fri.	4 33	8 14	53	5 54	20 55	6 36	11 27	5 11	☽ Apogee. ☽ ☽ ☽. Slaves.
20 Sa.	4 34	8 14	52	5 58	20 44	7 23	11 57	6 31	Vega S. 10 32. driven to un-
21 S.	4 35	8 14	50	6 1	20 33	8 11	m.	7 54	☽ ☽ ☽. paid toil under a
22 Mo.	4 36	8 14	48	6 4	20 21	9 4	0 31	9 2	Altair S. 11 36. burning sun,
23 Tu.	4 37	8 14	47	6 6	20 9	9 59	1 16	9 57	☽ enters ☽. rejoice not, but
24 We.	4 38	8 14	45	6 8	19 57	10 54	2 11	10 44	☽ in ☽. in Hope.
25 Th.	4 38	8 14	43	6 9	19 44	11 49	3 16	11 23	Mid. tides. Monthly Concert.
26 Fri.	4 39	8 14	41	6 10	19 31	m. rises.	m.	11 23	Ras Al. S. 8 52 a. Frequent.
27 Sa.	4 40	8 14	39	6 10	19 18	0 43	8 19	0 3	☽ in ☽. ☽ greatest elong. E.
28 S.	4 41	8 14	37	6 9	19 4	1 33	8 38	0 40	Ras Al. S. 8 56 a. Showers.
29 Mo.	4 42	8 14	35	6 8	18 50	2 21	9 6	1 13	☽ ☽ ☽. "Open thy mouth
30 Tu.	4 43	8 14	33	6 6	18 36	3 9	9 27	1 50	Rastaben S. 9 12 a. for
31 We.	4 44	8 14	31	6 3	18 21	3 56	9 50	2 28	Vega S. 9 48 a. dum



A NORTHERN FREEMAN ENSLAVED BY NORTHERN HANDS.

Nov. 20, 1836, (Sunday,) Peter John Lee, a free colored man of Westchester Co., N. Y., was kidnapped by Tobias Boudinot, E. K. Waddy, John Lyon, and Daniel D. Nash, of N. Y., city, and hurried away from his wife and children into slavery. One went up to shake hands with him, while the others were ready to use the gag and chain. See *Emancipator*, March 16, and May 4, 1837. This is not a rare case. Many northern freemen have been enslaved, in some cases under color of law. Oct. 26, 1836, a man named Frank, who was born in Pa., and lived free in Ohio, was hurried into slavery by an Ohio Justice of the Peace. When offered for sale in Louisiana, he so clearly stated the facts that a *slaveholding court* declared him **FREE**—thus giving a withering rebuke to northern servility.

"Throughout the island the estates were never in a more advanced state than they now are. I have frequently adopted the job system—the negroes accomplished twice as much as when they worked for daily wages, *because they made more money*. On some days they would make three times the ordinary wages."—*Dr. Daniell*.

"On my estate, cultivation is more forward than ever it has been at the same season. The laborers have *done well*."—*Mr. Favey, of Lavicount's estate*.

"Emancipation has almost wholly put an end to the practice of skulking, or pretending to be sick."—*James Howell, Esq.*

"I find my people much more disposed to work than they formerly were. The habit of feigning sickness to get rid of going to the field, is completely broken up. My people say, '*they have not time to be sick now*.' My cultivation has never been so far advanced at the same season. I have been encouraged by the *increasing industry* of my people to bring several additional acres under cultivation."—*Mr. Hatley*.

"I get my work done better than formerly, and with incomparably more cheerfulness. My estate was never in a finer state of cultivation, though I employ fewer laborers than during slavery."—*D. Cranston, Esq.*

EMANCIPATED SLAVES ARE EASILY CONTROLLED BY LAW.

TESTIMONY. "I have found that the negroes are readily controlled by law."—*David Cranston, Esq.*

"They are as pliant to the hand of legislation, as any people."—*Wesleyan Miss'y.*

"Aggression on private property, such as breaking into houses, cutting canes, &c., are *decidedly fewer* than formerly."—*Dr. Daniell*.

Messrs. Thome and Kimball add: "Similar sentiments were expressed by the Governor, Hon. N. Nugent, R. B. Eldridge, Esq., Dr. Ferguson, James Scotland, Jr., Esq., and numerous other planters, managers, &c."

In connection with the above, we present extracts of a letter from the SUPERINTENDENT OF THE POLICE, addressed to us, dated St. John's, Feb. 9, 1837.

"The laborers have conducted themselves generally in a highly satisfactory manner to all the authorities. They are peaceable, orderly, and civil. *It is a due fear of, and a prompt obedience to the authority of the magistrates, is a prominent feature of the lower orders.* To judge of the past and present state of society throughout the island, I presume that the *lives and properties of all classes are as secure in this, as in any other portion of his Majesty's dominions.*" R. S. WICKHAM, Superintendent of police.

1839.]

AUGUST—EIGHTH MONTH.

[31 DAYS.]

ABSTINENCE FROM SLAVE PRODUCTS.

By denying ourselves the use of slave products, we give power to our testimony against slaveholding, quicken our sense of its guilt, create a market for free products, thus securing a supply, and set an example, which, if followed generally, would abolish slavery. Who that remembers the slave *as bound with him*, can freely consume the product of his blood and tears, eat the food which tantalized his hunger, or wear the cotton for which he went naked and scarred? To the slaveholder we say: "Let him that stole steal no more;" and to him that purchases the products of unrequited toil, Let him that encourages thieves to steal, by buying their stolen goods, **BE THEIR CUSTOMERS NO MORE.**

THE BAPTIST CHURCH IN AMERICA

Sprung into being on the principles of liberty. Roger Williams and his persecuted friends, and early followers, abhorred all oppression. "How is the gold become dim!" Sept. 1, 1834, Lucius Bolles, D.D. Cor. Sec. Am. Bap. Board for For. Missions, in a *defense* of the Baptist Church, says: "There is a pleasing degree of union among the multiplying thousands of Baptists throughout the land. * * Our southern brethren are **GENERALLY**, both **MINISTERS** and **PEOPLE**, **SLAVEHOLDERS**." In 1835, the Savannah River Baptist Association, deliberately invited and encouraged slavery to trample on the marriage relation, by nullifying the first marriage of a slave if a slaveholder should choose to separate him from his wife.

Baptists of the north, if you fellowship, such enormities, your "independent"

MOON'S PHASES.

☾ Last Quarter,

● New Moon,

☽ First Quarter,

D. H. M.

2 4 59 m.

9 4 28 m.

17 3 49 m.

☉ Full Moon,

☾ Last Quarter,

D. H. M.

24 4 51 m.

31 10 3 m.

m.	D.	☉	Lgth.	☉	☉	☉	Rises	High	MISCELLANEOUS.
n.	W.	R.	Days	Slow.	Dec.	So.		Wa.	
					☉ N.	m	a.	m.	
1	Th.	4 45	8 14 29	6 0	18 26	4 45	10 15	3 14	☽ Perigee.
2	Fri.	4 46	8 14 27	5 57	17 51	5 37	10 46	4 8	Ras Alhague S. 8 37. Rather cool for the season.
3	Sa.	4 48	8 14 25	5 53	17 36	6 33	11 25	5 16	
4	S	4 49	8 14 23	5 48	17 20	7 32	m.	6 46	Middling tides. III. and Ind.
5	Mo.	4 50	8 14 20	5 43	17 4	8 33	0 16	8 15	☽ greatest elong. E. Elect.
6	Tu.	4 51	8 14 18	5 37	16 48	9 34	1 16	9 24	☽ in Aphelion.
7	We.	4 52	8 14 15	5 31	16 31	10 33	2 26	10 20	Rastaben 8 42.
8	Th.	4 54	8 14 13	5 24	16 14	11 29	3 41	11 6	☽ Stationary.
9	Fri.	4 55	8 14 11	5 17	15 57	0a19	sets.	11 43	Altair S. 10 25 a. Change-
10	Sa.	4 56	8 14 8	5 9	15 40	1 5	7a54	0a18	Rather high tides. able.
11	S	4 57	8 14 6	5 0	15 22	1 48	8 12	0 48	☽ ☽ ☽. Northern cities
12	Mo.	4 58	8 14 3	4 50	15 4	2 29	8 30	1 16	☽ ☽ ☽. thronged with
13	Tu.	5 0	7 14 1	4 40	14 46	3 9	8 48	1 43	Vega S. 8 59 a. slave-
14	We.	5 1	7 13 59	4 29	14 28	3 49	9 7	2 10	☽ ☽ ☽. holders.
15	Th.	5 2	7 13 56	4 18	14 9	4 32	9 30	2 58	☽ Apogee. ☽ ☽ ☽. Look out
16	Fri.	5 3	7 13 54	4 6	13 50	5 17	9 56	3 29	Altair S. 9 59 a. for mobs.
17	Sa.	5 4	7 13 51	3 54	13 32	6 4	10 26	4 26	Low tides. Continues
18	S	5 6	7 13 49	3 41	13 12	6 55	11 9	5 44	☽ ☽ ☽. unsettled.
19	Mo.	5 7	7 13 46	3 28	12 53	7 48	m.	7 18	☽ Stationary.
20	Tu.	5 8	7 13 43	3 14	12 33	8 44	0 0	8 37	Vega S. 8 31 a.
21	We.	5 10	7 13 41	3 0	11 53	9 40	0 59	9 37	Altair S. 9 42 a.
22	Th.	5 11	7 13 38	2 45	11 53	10 34	2 10	10 23	Middling tides.
23	Fri.	5 12	7 13 35	2 30	11 33	11 26	3 23	11 4	☉ enters ♈. Rainy.
24	Sa.	5 14	7 13 33	2 14	11 13	m.	rises.	11 42	Deneb on mer. 10 24 a.
25	S	5 15	7 13 30	1 58	10 52	0 17	7a12	m.	☽ ☽ ☽. Abolitionism
26	Mo.	5 16	7 13 27	1 42	10 31	1 6	7 35	0 19	Altair S. 9 24 a. spreading
27	Tu.	5 18	7 13 25	1 25	10 10	1 55	7 57	0 53	☽ Perigee. ☽ in Aphelion.
28	We.	5 19	7 13 22	1 8	9 49	2 46	8 24	1 34	Middling tides.
29	Th.	5 20	7 13 19	0 50	9 28	3 38	8 53	2 17	Deneb on mer. 10 4 a.
30	Fri.	5 22	7 13 17	0 32	9 7	4 33	9 29	3 1	☽ at greatest brilliancy.
31	Sa.	5 23	7 13 14	0 14	8 45	5 32	10 16	4 1	Alderamin S. 10 38 a. Fair.



EMANCIPATED SLAVES CAN TAKE CARE OF THEMSELVES.

TESTIMONY. "Since their freedom, the negroes cultivate habits of carefulness and economy."—*Mr. J. Howell.*

"There is an increasing attention paid by the negroes to cultivating their private lands. They are very acute in making bargains."—*Dr. Daniell.*

"The negroes show a great deal of shrewdness in every thing which concerns their own interests. To a stranger it must be utterly incredible how they can manage to live on such small wages. They are very exact in keeping their accounts with the manager."—*H. Armstrong, Esq.*

"The emancipated people manifest as much cunning and address in business, as any class of persons."—*Mr. James Howell.*

"The capabilities of the blacks for education are conspicuous; so also as to mental acquisitions and trades."—*Hon. N. Nugent.*

ANTIQUA SLAVEHOLDERS PREACHING THE FAITH THAT ONCE THEY DESTROYED.

Till 1834 the Antigua slaveholders cursed abolition; since then, they have blessed it, rejoiced, and gloried in it. HEAR THEIR OWN CONFESSIONS!

TESTIMONY. "We all resisted VIOLENTLY the measure of abolition, when it first began to be agitated in England. But we are now rejoiced that slavery is abolished."—*Dr. Daniell, Member of the Council.*

"I do not know of a single planter who would be willing to return to slavery. We all feel that it was a great curse."—*D. Cranston, Esq.*

"Before emancipation, there was the bitterest opposition to it among the planters. But after freedom came, they were delighted with the change."—*Mr. J. Howell.*

"There was the most violent opposition in the legislature, and throughout the island, to the anti-slavery proceedings in Parliament. The humane might have their hopes and aspirations; but they did not dare to make such feelings public. They would have been branded as the enemies of their country!"—*Hon. N. Nugent.*

"Whoever was known, or suspected of being an advocate for freedom, became the object of vengeance, and was sure to suffer, if in no other way, by a loss of part of his business."—*James Scotland, Sen., Esq.*

Messrs. Thome and Kimball say: "The GOVERNOR said that the planters all conceded that emancipation had been a great blessing to the island, and he did not know of a single individual who wished to return to the old system."

"Distinguished abolitionists are spoken of in terms of respect and admiration. A distinguished agent of the English anti-slavery society now resides in St. John's, and keeps a bookstore, well stocked with anti-slavery books and pamphlets. The bust of GEORGE THOMPSON stands conspicuously upon the counter of the bookstore, looking forth upon the public street."

"Anti-slavery is the popular doctrine among all classes. He is considered an enemy to his country who opposes the principles of liberty. The planters hailed the arrival of French and American visitors on tours of inquiry as a bright omen. At publishing our arrival, a St. John's paper remarked: 'We regard this as a pleasing indication that the American public have their eyes turned upon our experiment with a view, we may hope, of ultimately following our EXCELLENT EXAMPLE.'"

churches cannot cast the blame on any church judicatory. Your churches are now a refuge for slavery. Rev. Basil Manly, a clerical man-seller recently preached in your Churches, in various parts of New England, and the scores of clerical Baptist slaveholders that visit the north every summer, are invited to occupy your pulpits. If you would enjoy the smiles of him who came to "preach deliverance to the captives," renounce all "fellowship with the unfruitful works" of slavery, that you may, in word and deed REPROVE them.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH,

Organized in 1789, adopted the "judgement" of the Synod of New York and Philadelphia, in favor of "universal liberty," in 1793,—adopted the note to the eighth commandment in its Catechism, calling those who "keep" slaves *menstealers*, and classed with "sinners of the first rank," in 1794. But as the influence of the revolution died away in the nation, the church became more pro-slavery in practice, and even began to renounce its former professions. In 1816, the Gen. Assembly, while it called slavery a "mournful evil," directed the *ERASURE* of its anti-slavery note to the eighth commandment. In 1818, it adopted an "expression of views," in which slavery is called "a gross VIOLATION of the most precious and sacred RIGHTS of human nature," but instead of requiring the instant abandonment of this "VIOLATION OF RIGHTS," the Assembly exhorts slaveholders "to continue and increase their exertions to effect a total abolition of slavery," with "no greater delay than a regard to the public welfare demands," and recommends that if a "Christian professor," "shall sell a slave who is also in communion with our church," without the consent of the slave, the seller should be "suspended till he

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
☉ New Moon,	7	5	39 a.	☾ Full Moon,	23	2	33 m.
☾ First Quarter,	15	9	20 a.	☾ Last Quarter,	29	6	a. 5

D. M.	D. W.	R. S.	lgth. Days	Fast	Dec.	So.	Rises	High Wa.	MISCELLANEOUS.
1	S	5 25	7 13 11	m. s.	N. 8 23	6 33	11 14	5 16	
2	Mo.	5 26	7 13 8	0 22	8 1	7 34	m.	6 48	<i>The laborer is</i>
3	Tu.	5 27	7 13 5	0 41	7 39	8 34	0 22	8 15	<i>worthy of his hire.</i>
4	We.	5 29	7 13 3	1 0	7 17	9 29	1 33	9 19	<i>Deneb S. 9 46 a. Vt. Elect.</i>
5	Th.	5 30	7 13 0	1 20	6 55	10 19	2 46	10 7	<i>Middling tides. Slaveholders</i>
6	Fri.	5 31	7 12 57	1 40	6 33	11 7	3 57	11 0	<i>Aldaramin 10 18 a. don't pay</i>
7	Sa.	5 33	7 12 54	2 0	6 11	11 50	sets.	11 24	<i>their laborers.</i>
8	S	5 34	7 12 52	2 20	5 48	0a32	6a42	11 55	☉ Eclipsed invis. ☽ ☉.
9	Mo.	5 36	7 12 49	2 40	5 25	1 13	7 0	0a23	<i>Rainy.</i>
10	Tu.	5 37	7 12 46	3 1	5 2	1 53	7 21	0 50	<i>Fom. S. 11 37 a. Me. Elect.</i>
11	We.	5 38	7 12 43	3 22	4 40	2 35	7 41	1 18	☽ ☉. ☽ Station.
12	Th.	5 40	7 12 40	3 43	4 17	3 19	8 6	1 47	<i>Deneb S. 9 14 a. This mean-</i>
13	Fri.	5 41	7 12 38	4 4	3 54	4 5	8 35	2 24	<i>Apogee. ness begins to</i>
14	Sa.	5 43	7 12 35	4 25	3 31	4 54	9 11	3 8	<i>Stationary. make</i>
15	S	5 44	7 12 32	4 26	3 8	5 47	9 57	4 6	<i>talk.</i>
16	Mo.	5 45	7 12 29	5 7	2 44	6 40	10 52	5 21	<i>Fine Autumn</i>
17	Tu.	5 47	7 12 26	5 28	2 21	7 34	11 57	6 50	<i>weather.</i>
18	We.	5 48	7 12 23	5 49	1 58	8 29	m.	8 13	<i>Aldaramin S. 9 35 a. Earnest</i>
19	Th.	5 50	7 12 21	6 10	1 35	9 22	1 8	9 16	<i>☽ gr. elong. W. discussions</i>
20	Fri.	5 51	7 12 18	6 31	1 11	10 13	2 23	10 3	<i>☽ in Perihelion. in stages.</i>
21	Sa.	5 53	7 12 15	6 52	0 48	11 3	3 39	10 43	<i>Fomalhaut S. 11 0 a. steam-</i>
22	S	5 54	7 12 12	7 13	0 25	11 53	4 56	11 23	<i>Harvest Moon. boats, accid-</i>
23	Mo.	5 55	7 12 9	7 24	N. 1	m.	rises.	m.	<i>☽ ☉. emies and lycums.</i>
24	Tu.	5 57	7 12 6	7 55	S. 22	0 44	6a33	0 0	<i>☉ enters ☉. Autumn begins.</i>
25	We.	5 58	7 12 3	8 16	0 46	1 37	7 2	0 41	<i>Perigee. A storm of wind</i>
26	Th.	6 0	6 12 1	8 36	1 9	2 34	7 38	1 25	<i>High tides. and rain.</i>
27	Fri.	6 1	6 11 58	8 56	1 32	3 33	8 21	2 11	<i>Aldaramin S. 9 1 a.</i>
28	Sa.	6 3	6 11 55	9 16	1 56	4 35	9 17	3 3	<i>Fomalhaut S. 10 32 a.</i>
29	S	6 4	6 11 52	9 36	2 19	5 38	10 23	4 5	<i>Markab S. 10 38 a. Continues</i>
30	Mo.	6 5	6 11 49	9 55	2 43	6 38	11 33	5 21	<i>☽ Low tides. unsettled</i>
									<i>☽ gr. ht. lat. N. Mon. C.</i>



SOUTHERN ARGUMENTS TO STOP THE MOUTHS OF NORTHERN GUESTS.

A northern man goes south, sits at a table loaded from the slave's unpaid toil,—who eats his corn bread in the sun,—marries a slaveholder, and then—finds out that slavery is a divine institution, and defends it in southern and northern pulpits, religious newspapers, &c. For examples,—consult memory or observation.

ILLUSTRATION OF THE NOW PREVALENT FEELING IN ANTIGUA.

We insert a note from the Governor of the island, inviting Messrs. Thome and Kimball, the delegates of the American Anti-Slavery Society, to dine with him.

"If Messrs. Kimball and Thome are not engaged Tuesday next, the Lt. Governor will be happy to see them at dinner, at six o'clock, when he will endeavor to facilitate their PHILANTHROPIC inquiries, by inviting two or three proprietors to meet them.—Government House, St. John's, Dec. 18, 1836."

STATISTICS OF THE BRITISH (FORMERLY SLAVE) COLONIES,

Mostly from official returns for 1829. Slaves in Antigua, Barbadoes and Jamaica from returns of the Commissioners on Compensation, in 1834. Their returns state the whole number of slaves liberated or *apprenticed*, August 1, 1834, at 780,993. By the *Abolition Act*, the apprenticeship was to expire Aug. 1, 1840. Barbadoes, Jamaica, and most of the other colonies *adopted entire freedom* Aug. 1, 1838.

Possessions.	Date of acquit.	Ex- tent. sq. m.	Population.			In. to sq m.			Exports to Great Britain.	Imports from G. Britain.
			White.	Slaves.	F. Col.	W.	Sl.	FC		
Anguilla,	1650	....	365	2,388	327	....	....	....	....	....
Antigua*	1632	108	1,980	29,537	3,895	18	209	36	£285,500	£166,657
Bahamas,	1629	4,400	4,240	9,268	2,991	1	2	7	17,915	51,524
Barbadoes,	1625	166	14,959	82,807	5,146	90	499	31	489,214	369,828
Bermudas*	1611	22	3,905	4,608	738	177	209	34	4,901	25,817
Dominica,	1783	273	840	15,392	3,606	3	66	13	141,911	27,478
Grenada,	1783	125	801	24,145	3,786	6	193	30	350,813	93,015
Jamaica,	1655	6,400	37,000	311,692	55,000	6	49	9	3,741,179	2,761,483
Montserrat,	1632	47	350	6,262	814	7	133	17	40,958	8,392
Nevis,	1698	20	700	9,259	2,000	35	468	100	78,278	25,222
St. Christophers,	1632	68	1,612	19,310	3,000	24	284	44	192,280	97,234
St. Lucia†	1803	58	972	13,661	3,718	17	235	64	157,533	51,505
St. Vincent,	1783	130	1,301	23,589	2,924	10	181	21	414,548	99,891
Tobago,	1763	187	322	19,556	1,164	2	66	6	158,395	51,368
Trinidad†	1797	2,400	4,201	24,006	15,956	2	10	6	694,001	361,077
Tortola, or Virgin Isles, }	1666	.....	800	5,399	607	....	....	....	33,239	5,666
Total, B. W. I.	....	14,406	74,328	503,879	105,572	4½	41	7½	6,809,655	4,195,006
Cape of Good Hope†	....	....	43,000	35,500	28,000	....	....	....	....	....
Guiana {	....	....	523	20,645	1,161	....	....	....	....	....
Berbice†	....	....	....	....	....	....	....	....	....	....
Demerara†	1803	....	3,006	65,556	6,360	....	....	....	....	....
Essequibo,	....	....	....	....	....	....	....	....	....	....
Honduras†	1650	62,750	8,950	2,100	2,300	....	....	....	....	....
Mauritius†	....	....	8,000	76,000	15,000	....	....	....	....	....
Total,	....	....	129,107	793,680	159,393	....	....	....	....	....

British West India Islands.

Cape of Good Hope†

Guiana {

Berbice†

Demerara†

Essequibo,

Honduras†

Mauritius†

Total,



THE NATION ROBBING AN INDIAN CHIEF OF HIS WIFE.

When monarchical Spain governed Florida, many slaves fled thither from republican oppression, and found shelter. One of them, having married an Indian chief, their FREEBORN daughter became the wife of Ocoola. She was seized as a slave, in 1835, by a person, (who had probably never seen her,) holding the claim of her mother's former master. Ocoola attempted to defend his wife, but was overpowered and put in irons, by General Thompson, (our government agent,) who commanded the kidnapping party. What marvel that an Indian Chief, as he looked on his little daughter, and thought of his stolen wife, vowed vengeance on the robbers?

WILL THE FREE STATES MAKE A NEW SLAVE STATE?

They must do it if it is done. They cannot do it without *enslaving themselves* while they fasten the chains on others. We have already made 7 new slave states, with a territory 11716,000 SQUARE MILES LARGER THAN THAT OF ALL THE FREE STATES, which when as thickly settled as Mass., if proportioned like S. C., will hold nearly 20,000,000 slaves. These states use their power in Cong. to stifle the voices of states that gave them being, thus trampling on *them* as they do on their own slaves.

When the Constitution provided for the representation of slaves, it was supposed that the South had not her share of power in the Senate, and that slavery would soon cease. Now, when 4,000,000 free inhabitants of the South have the same power in the Senate with 7,000,000 at the north, the people of the South have 24 representatives for their "property." In 1833, 3,797,577 free inhabitants of the slave states had the same power in Cong. as 5,854,133 free inhabitants of the free states, i. e. 2 at the South *overbalanced* 3 at the North, and this disproportion constantly increases. Thus we give them power over us as a *bounty* on slaveholding.

If northern freemen were as largely represented as southern slaveholders were in 1833, 4,525,879 inhabitants would be entitled to our whole power in Congress, thus leaving 2,450,965 virtually UNREPRESENTED, a population which, at the average of southern representation, would be entitled to 15 Senators, and 63 representatives.* The effect, in all questions where freedom and slavery come in collision, is the same as if all New England and Ohio were unrepresented!!!

But why make Florida a slave state? Because, forsooth, it is the *slaveholders'* WILL. Florida was no part of the original union. She cannot pretend that we have made a "compromise" with her, promising to sacrifice liberty and justice at her bidding. Till 1819, the territory being under the gov't of Spain, occasioned great vexation to slaveholders, by affording a "refuge" from slavery. After "protracted negotiations," it was brought under "republican" government, at a cost of \$5,000,000. Hungry men-stealers soon snatched at their prey. Hon. Horace Everett, M. C. from Vt. in a speech in Congress, June 3, 1836, quotes from Gen. Thompson's letters, as follows: "Oct. 28, 1834. There are many likely negroes in this nation; some

* The power of the North in 1833 was $\frac{24}{48} = \frac{1}{2}$ of the Senate, $+\frac{141}{241}$ of the House. $=\frac{291}{480}$ of the whole power of Congress, while by the census of 1830, the North had more than $\frac{310}{480}$ of the free population. At the same time the power of the South was $\frac{219}{480}$, while her free population was less than $\frac{170}{480}$ of the whole.

THE METHODIST EPISCOPAL CHURCH

In the United States, was organized in 1784, by the followers of John Wesley, its founder, who called slavery "complicated villany," and American slavery "the vilest that ever saw the sun." "Methodism at that period," says a Southern Farmer "was IDENTIFIED with the most DEADLY OPPOSITION TO SLAVERY." Having previously acknowledged "slavery to be contrary to the laws of God," they adopted rules to drive it from the church. But they yielded to the sin they should have conquered, and first suspended, then altered their rule. Still they call slavery a "great evil," and have rules professedly designed for its extirpation. But the Rev. Mr. Smylie, of Mississippi, asserts a notorious fact, when he says that these rules are "in the south, a dead letter." He also says that "if buying, selling or holding a slave FOR THE SAKE OF GAIN, is a heinous sin, then three-fourths of all the Episcopalians, METHODISTS, Baptists, and Presbyterians in 11 states are of the Devil." In May 1836, the General Conference, of which a majority of members are from the free states, instead of condemning the horrible practices and doctrines of slaveholders, passed a resolution, (120 to 14) over which Judge Lewis, a slaveholder of Louisiana, exults, as an "invaluable testimony in their favor," a testimony," says he, "which they could not have given if they had considered slavery a sin." They condemned those of their brethren who preached against what Dr. Clark calls "a CRIME for which perdition has hardly an adequate state of punishment," and disclaim "any right, or wish to interfere in the civil and political relation between master and slave." The Southern Conferences felt encouraged by this manifestation of sympathy with slavery to defend it as they never did before. The Georgia Conference, (Dec. 1837,) resolved that "slavery is not

MOON'S PHASES.

● New Moon, 6 3 43 m.
 ☾ First Quarter, 14 4 44 m.

○ Full Moon, 20 9 43 a.
 ☾ Last Quarter, 27 5 54 a.

☾	D.	R.	S.	Lgth.	☉	☉	☽	☽	High	MISCELLANEOUS.	
☾	W.			Days	Fast	Dec.	So.	Rises	Wa.		
1	Fri.	6 49	6 10	21 16	15 14	23 8	44 2	8 8	3 33	<i>Abolitionists</i>	
2	Sa.	6 51	6 10	19 16	17 14	42 9	24 3	11 9	21	<i>♀ d ☽. & in Aph. grow more</i>	
3	Sa.	6 52	6 10	16 16	17 15	1 10	4 4	12 10	0	<i>zealous.</i>	
4	Mo.	6 53	6 10	14 16	16 15	20 10	44 5	14 10	37	<i>Muddling tides.</i>	
5	Tu.	6 54	6 10	11 16	15 15	38 11	26 6	17 11	9	<i>New York Election.</i>	
6	We.	6 55	6 10	9 16	13 15	56 0	10 sets.	11 42	☽ Apogee.	<i>Cheering signs of success.</i>	
7	Th.	6 57	6 10	7 16	10 16	14 0	57 5a24	0a13	♀ d ☽. Ev. Schools, Lyceums	<i>Cold with rain.</i>	
8	Fri.	6 58	6 10	4 16	6 16	32 1	47 6	2 0	46	<i>♂ d ☽. &c. established free</i>	
9	Sa.	6 59	6 10	2 16	1 16	49 2	38 6	50 1	21	<i>♂ d ☽. from caste.</i>	
10	Sa.	7 0 5	9 59	15 55	17 6	3 30	7 45	2 0	♀ at greatest brilliancy.		
11	Mo.	7 1 5	9 57	15 48	17 23	4 22	8 48	2 41	Mid. tides.	<i>Mass. Election.</i>	
12	Tu.	7 2 5	9 55	15 41	17 40	5 13	9 56	3 33	Deneb Kaitos S. 9 25 a.		
13	We.	7 4 5	9 53	15 33	17 56	6 2	11 5	4 29	R. I. Annual Meeting.		
14	Th.	7 5 5	9 50	15 24	18 12	6 49	m.	5 37	♀ in ♀.	<i>Symptoms of</i>	
15	Fri.	7 6 5	9 48	15 14	18 27	7 35	0 16	6 53	♂ d ☽. Low tides.	<i>snov.</i>	
16	Sa.	7 7 5	9 46	15 3 18	43 8	23 1	28 8	4	♀ d h.	<i>Remember the</i>	
17	Sa.	7 8 5	9 44	14 51	18 58	9 12	2 43	9 1	Algenib S. 8 34 a.	<i>poor.</i>	
18	Mo.	7 9 5	9 42	14 39	19 12	10 4	0 9	52	Deneb Kaitos S. 9 0 a.		
19	Tu.	7 10 5	9 40	14 26	19 26	11 1	5 22	10 41	Mirach on mer. 9 22 a.		
20	We.	7 11 5	9 38	14 13	19 40	m.	rises.	11 28	☽ Perigee.	<i>Becomes cold.</i>	
21	Th.	7 12 5	9 36	13 58	19 54	0 2	4a55	m.	Rather high tides.	<i>American</i>	
22	Fri.	7 13 5	9 34	13 42	20 7	1 8	5 54	0 20	☉ enters ♀. ♀ sta.	<i>name</i>	
23	Sa.	7 14 5	9 32	13 26	20 20	2 14	7 5	1 9	♂ greatest ht. lat. s.	<i>becomes</i>	
24	Sa.	7 15 5	9 31	13 9	20 33	3 17	8 20	1 58	Mirach on mer. 9 0 a.	<i>more</i>	
25	Mo.	7 16 5	9 29	12 51	20 44	4 15	9 36	2 44		<i>and more</i>	
26	Tu.	7 16 5	9 27	12 32	20 56	5 8	10 48	3 31	Menkar S. 10 36 a.	<i>odious.</i>	
27	We.	7 17 5	9 26	12 13	21 7	5 57	11 54	4 22	Mira S. 9 56 a.	<i>Fine for</i>	
28	Th.	7 18 5	9 24	11 53	21 18	6 38	m.	5 20	Low tides.	<i>November.</i>	
29	Fri.	7 19 5	9 22	11 32	21 28	7 19	0 58	6 27	Mirach on mer. 8 40 a.		
30	Sa.	7 20 5	9 21	11 11	21 38	7 58	2 2	7 30	♀ greatest elong. E.		



A MINISTER ARRESTED FOR PREACHING AGAINST SIN.

Dec. 14, 1835, Rev. George Storrs, who was invited to address the Anti-Slavery Society at Northfield, N. H., was dragged from his knees while at prayer by David Tilton deputy sheriff. He was also arrested in the pulpit, March 31, 1836, (fast day,) at Pittsfield, N. H., by the authority of a writ issued by Moses Norris, Esq., Gov. Isaac Hill sanctioned the outrage by reappointing Norris.

of the whites in the adjacent settlements—**MANIFEST** a **RESTLESS DESIRE** to obtain them." "April 27, 1835. The negroes in the nation **DREAD** the idea of being sold from their present state of ease and comparative liberty to bondage and hard labor under overseers on sugar and cotton plantations. They have always had a great influence on the Indians. An Indian would almost as soon sell his child as his slave." John Lee Williams, in his "Florida," published in 1837, though evidently disposed to conceal the worst part of the truth, says: "Great exertions have been made to get the Indian negroes away, by **FALSE CLAIMS**, and **MANY** negroes have been taken away by **FORCE** and **FRAUD**." The Washington correspondent of the N. Y. Journal of Commerce, June 3, 1836, says it was stated on the floor of Congress and uncontradicted, that our Government recognized the claim of the slaveholders, and **SENT AGENTS TO KIDNAP THE CHILDREN OF THE SEMINOLES**. Jan. 27, 1835, Gen. Thompson called for more forces, and the war begun. It has been protracted on one side, by the desperation of fugitive slaves, preferring death to slavery; and the following, from a Mobile paper of March 28, 1838, shows why it is continued on the other. "It is the power to entice away and instruct in bush-fighting so many of our slaves that we would wish to annihilate. These Seminoles cannot remain in the peninsula of Florida, without threatening the internal safety of the south." Southern men have estimated the expense of this war at **\$20,000,000!!!** Of its destruction to life, the Army and Navy Chronicle says: "Apprised as we have been of the **DEADLY** service in Florida in which our gallant army has been, since 1835, engaged, we were not a little **SURPRISED** to learn the **GREAT MORTALITY** among its officers and men."

Freemen of the north, have you done enough for slavery in Florida? Will you strangle the honor and prosperity of your country, and bury them with your children's liberty? Let the north open her dumb mouth,—cut the string of her tied tongue—rebuke in thunder her doughfaced politicians, and make them warning beacons to the betrayers of liberty, in all coming time,—a certain sign of perdition to all political Judases, who impiously sell their **MASTERS**. Let the **PEOPLE** rescue Florida from slavery, and secure it for **LIBERTY**.

COLONIZATION.

At a public meeting in Philadelphia, May, 1838, Rev. R. J. Breckenridge said their cause was "too great to be managed on any **ONE** set of **PRINCIPLES**." Accordingly its friends deny, in one place, what they assert in another. Thus:

"Into their accounts, the subject of emancipation does not enter at all."—*African Repository*, (the Society's official organ,) vol. 4. p. 306.

"Our efforts, our money, our plans, **ALL** contemplate emancipation!" Address of Colonizationists to citizens of Washington Co., Pa., 1836.



"NUISANCES" GOING AS "MISSIONARIES," "WITH THEIR OWN CONSENT."

Having driven colored people from school, we next DRIVE them to Liberia. "They sent out two shiploads of vagabonds that were COERCED away as truly as if it had been done with the cartwhip."—*R. J. Brechenridge, 1834.* "I am acquainted with several, who informed me that they received SEVERAL HUNDRED LASHES to make them WILLING to go."—*Thomas C. Brown, from Liberia, 1834.* "When emancipated, the slaves should be colonized in Africa, or somewhere else, WHETHER THEY BE WILLING OR NOT."—*Rev. T. Spicer, of the Troy (Meth.) Conference, Letter to Z. Watchman, Jan. 20, 1836.* In 1836, when an agent of the society was attempting to colonize 65 emigrants from Ky. and Tenn. 22 of them escaped, (at Pittsburgh, and at N. Y.) not having been made "WILLING" to go.

The Society has one principle, viz. a desire to get rid of the free people of color. This unites all its members, and COLONIZATION HAS ALWAYS BEEN MOST ACTIVE WHEN COLORED PEOPLE HAVE BEEN MOST BITTERLY PERSECUTED. In 1831-2, Md., Va., N. C., S. C., Ga., Ala., Florida, &c., passed very cruel laws against the free people of color, and almost the whole nation seemed moved by the spirit of persecution. In the 15th Annual Report of the Am. Col. Soc. published in 1832, this fact is hailed in the following language: "The whole American community appears to be awakened, as by one powerful spirit, to the consideration and adoption of measures, for the more complete accomplishment of the great objects of the American Colonization Society." The most rancorous persecutors of the people of color were the men whom Colonizationists delighted to honor. ANDREW T. JUDSON, in the midst of his persecutions of Miss Crandall's school, was appointed orator and agent of the Windham County Colonization Society. The following language from the official organ of the Society shows its feeling towards the free people of color: "A race of beings the most debased upon earth." [Af. Rep. v. 7, p. 230.] "They maintain a precarious existence by PETTY THEFTS and PLUNDER." [Af. Rep. v. 6, p. 135.] In the article last referred to (copied with approval, from the Religious Herald, of June 25, 1830,) the writer, after enlarging in defamation of the colored people, illustrates the "missionary" character of the Society by saying: "THIS CLASS of our population, it is the object of the Colonization Society to remove."

The "missionary" character of the Society, burlesque on common sense as it is, is now trumpeted forth as its chief recommendation. Men who were "scarcely reached in their debasement by the heavenly light," are to enlighten Africa. Men whose "dishonest habits" exert a "malign influence" at home, [Va. Col. Memorial,] their hearts inflamed by burning wrongs, received in a Christian (!) nation, are to extend the triumphs of the cross. Have the colonization emigrants such pre-eminent qualifications as to form an exception to the notorious fact stated by Rev. Mr. Binney, at a recent London Missionary meeting? "All mere secular colonists, the whole world over, have been to the colored man, like the DEATH BLAST OF THE DESERT." [See N. Y. Observer, Jan. 27, 1838.] Let their rum trade, their wars, their cannon balls spending their force "in a mass of living human flesh," answer. Here space fails, but we need not enlarge. The united condemnation of colored Americans is the society's death-warrant.

Statistics of the United States.

States.	Date of Census.	1790			1800			1810			1820			1830			1839			1840*		
		Free Whites.	Slaves.	Free Col- ored.	Slaves.	Slaves.	Free Whites.	Slaves.	Slaves.	Free Whites.	Slaves.	Free Whites.	Slaves.	Free Col- ored.	Slaves.	Total.	Extent Square Miles.	Pop. per Sq. M.	Reps.	Free Inhab- itants.	*Estimated by the rate of increase shown in the latest census, i. e., that of 1830, except Ms., Mich. & Md., 1837, N. Y. and Ill., 1835, and Mo., 1836.	
Maine,	1820	96,032	538	297,406	398,260	6	1,171	399,437	35,000	12	3,000	12	9	6	535,519	*Estimated by the rate of increase shown in the latest census, i. e., that of 1830, except Ms., Mich. & Md., 1837, N. Y. and Ill., 1835, and Mo., 1836.	
N. H.	1790	141,111	156	630	8	.....	243,375	.....	.....	298,721	5	602	269,328	9,491	30	269	328	6	9	326,576
Vermont,	1791	85,144	17	255	.....	.....	234,861	.....	.....	279,776	.....	881	610,408	9,500	25	269	328	5	6	324,086
Mass.	1790	573,254	.....	5,463	8	.....	516,547	.....	.....	603,359	.....	7,045	610,408	9,500	25	269	328	5	6	744,333
R. Island	1789	64,659	952	3,469	1	381	79,401	.....	.....	93,921	14	3,564	96,839	1,225	72	497	675	12	14	113,746
Ct.	1789	232,572	2,764	2,801	5	931	267,801	.....	.....	289,603	925	8,047	297,675	4,800	63	48	63	6	7	321,961
N. York,	1789	314,142	11,324	4,654	6	20,343	15,017	333,445	10,088	1,573,663	76	44,869	1,918,608	46,000	42	48	42	44	44	2,464,560		
N. Jer.	1789	169,954	11,423	2,762	4	12,423	10,551	257,558	7,557	3,000,966	2,354	16,303	330,823	7,400	41	40	41	0	7	370,809		
Penn.	1789	424,090	3,737	6,537	8	1,706	795	1,019,040	211	925,329	403	37,930	1,345,323	47,000	23	47	23	28	31	1,723,023		
Ohio,	1802	.....	.....	.....	.....	.....	576,711	.....	.....	339,399	3	3,629	342,031	36,500	10	3	10	19	21	799,509
Indiana,	1815	.....	.....	.....	.....	135	227	145,798	190	155,061	747	1,637	157,445	53,450	3	1	3	7	8	506,166
Illinois,	1818	.....	.....	.....	.....	168	53,837	917	.....	31,346	32	261	31,629	24,000	1	1	1	2	3	315,940
Michigan,	1837	.....	.....	.....	.....	24	8,729	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
F. States,	1,900,971	40,375	37,109	35	35,946	27,510	5,034,093	19,108	6,570,944	2,575	137,507	7,012,026	326,126	20	122	159	10,051,347	*Estimated by the rate of increase shown in the latest census, i. e., that of 1830, except Ms., Mich. & Md., 1837, N. Y. and Ill., 1835, and Mo., 1836.	
Delaware	1789	46,312	8,857	3,899	1	0,153	4,177	53,589	4,509	57,601	3,392	15,555	76,748	2,100	36	57	1	1	1	79,070		
Maryland,	1789	205,649	103,036	8,013	6	105,035	111,562	300,322	107,498	27,403	102,094	93,198	47,040	9,350	43	333	8	7	7	306,229		
D. C.	1790	.....	.....	.....	.....	.....	5,353	.....	.....	6,742	6,119	6,192	19,115	70,000	15	100	.....	.....	.....	82,523
Virginia,	1789	443,115	233,427	12,765	10	34,796	362,315	423,514	492,155	564,306	469,757	41,345	777,657	50,000	15	580	21	17	17	558,436		
N. Carol.	1789	253,394	100,572	4,765	5	133,766	262,585	424,200	508,475	572,343	545,601	7,531	591,156	62,000	18	350	13	13	13	558,901		
N. Carol.	1789	140,368	107,004	1,809	3	146,151	195,365	237,440	258,475	315,563	315,563	2,491	516,829	62,000	18	350	6	6	6	468,171		
Georgia,	1790	24,536	22,804	308	3	30,343	80,531	149,556	195,729	236,506	217,431	4,965	687,017	45,500	7	519	13	13	13	639,458		
Kentucky	1792	21,133	11,551	114	.....	.....	51,785	165,913	4,917	111,603	117,549	1,578	681,904	45,500	7	519	13	13	13	531,883
Tennessee	1796	32,013	3,417	301	.....	.....	85,461	41,579	190,406	117,549	1,578	681,904	45,500	7	519	13	13	13	13	498,443
Alabama,	1819	.....	.....	.....	.....	.....	49,171	32,814	70,443	65,669	510	126,691	45,000	2	932	6	1	1	1	195,700
Mississippi,	1819	.....	.....	.....	.....	.....	73,383	62,084	89,231	109,588	16,710	215,590	48,200	5	926	3	3	3	3	133,598
Missouri,	1820	.....	.....	.....	.....	.....	55,757	10,922	114,705	25,091	569	140,455	64,000	9	218	2	2	2	2	231,729
Louisiana,	1804	.....	.....	.....	.....	.....	12,570	.....	.....	25,671	4,576	141	30,388	54,500	1	178	1	1	1	51,053
Arkansas,	1836	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
F. States,	1,971,580	637,437	39,337	30	857,095	1,163,854	2,531,789	1,519,020	3,642,103	1,989,949	181,226	5,813,363	579,330	10	540	100	83	83	5,310,175	*Estimated by the rate of increase shown in the latest census, i. e., that of 1830, except Ms., Mich. & Md., 1837, N. Y. and Ill., 1835, and Mo., 1836.	
F. States,	.....	3,178,531	697,812	59,466	35	903,041	1,191,364	7,865,841	1,538,195	10,512,107	1,993,549	15,733	19,892,360	916,356	14	180	942	942	942	15,361,522	
Total,	*Estimated by the rate of increase shown in the latest census, i. e., that of 1830, except Ms., Mich. & Md., 1837, N. Y. and Ill., 1835, and Mo., 1836.	
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STATISTICS.

The foregoing table has been carefully prepared from the best sources. The 13 original states are marked 1789, the date of our present form of government. The particulars of the different kinds of population in 1790, and 1830, will enable the reader to see the comparative progress of each. In estimating the increase of the free colored inhabitants of the free states, the slaves of those states must of course be added to the number for 1790. We have left out the territories entirely, as we could not obtain accurate returns from Wisconsin and Iowa. We have thus given a fair comparison of the free and slave states. In 1830, Florida, with 55,680 square miles, had 18,385 free whites, 844 free colored persons, and 15,501 slaves.

The increase of slaves in the slave states, was, from 1790 to 1800, 30.4 per cent; from 1800 to 1810, 35.8; from 1810 to 1820, 30.5; from 1820 to 1830, 31 per cent; showing that the slaves in the slave states have increased faster since the slave trade was abolished than from 1790 to 1800.

In the column headed "Extent," the reader will see that the slave states have nearly twice as much territory as the free. The column headed "*I. to a m.*," shows the whole number of inhabitants to a square mile. The free inhabitants in the slave states average about 6 to a sq. mile. The next column shows that the slaves in 1830 exceeded the whites in two states. A later census shows an excess of 20,000 in Mississippi. The next two columns contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the FREE population only, by which we may see how large a part of our own JUST RIGHTS in the U. S. H. R. we have given to slavery. The contrast between the two columns is increased by the fact that the Representative number (47,700) fixed by Cong. in 1832, left 263,000 free persons at the north unrepresented. Of these Vt. has 42,157, Ms. 38,000, N. J. 33,000, Ohio 31,000, &c. If 42,750 free persons sent one representative, the total (242) would be the same, and the fractions less. The estimate for 1840, is probably not very far from the truth. Wherever a census has been taken since 1830, it has, (except in N. Y.) shown a more rapid increase, both of slaves and free persons, than from 1820 to 1830.

A PEEP AT SLAVERY.

I. A JAIL PREFERRED TO SLAVERY. "The tender care and protection of the master elicit an affectionate attachment from the slave, which will be looked for in vain from the hired servant of a more northern clime."—*Charleston Courier*.

\$100 REWARD.—Ranaway a negro man named JOHNSON; he has a GOOD MANY MARKS of the WHIP on his back; he was confined in jail last summer; lay once in jail six months, within ten miles of his master, but would not tell his name. CORNELIUS D. TOBIN.

[Mobile Morning Chronicle, June 8, 1838.]

II. HARD TO CATCH. A circle of relatives famous for "affectionate attachment."

\$30 REWARD will be paid by the subscriber to whoever will put in jail, HER negro woman MILLY.

She is an old hand at running away, and tolerably hard to catch, being once concealed 9 months in this Borough, and at another time one year. She is wife to one Daniel Murray, has numerous relations about town, all from report "quick on the heel." The law will be STRICTLY ENFORCED against any one secreting, harboring, or carrying away said slave. A. FAUQUIER.

[Am. Beacon, (Norfolk, Va.) Sept. 15, 1836.]

Think of a woman scornfully threatening VENGEANCE on any one who shall shelter a defenceless wife.



III. A CARPENTER BRANDED. "Civilization and Christianity have spread over it (slavery), their humanizing influences."—*Charleston Courier*.

\$50 REWARD for the delivery of my fellow EDWARD, in Jacksonville, E. F.; has a scar near the corner of his mouth; he has two cuts on his hand and arm—a carpenter by trade—the letter E, and some other letters not recollected on his arm—about 19 years of age. THOMAS. LEDWITH.

Jacksonville, E. F. May 25, 1838. (Darlen (Ga.) Telegraph, June 5, 1838.)
This youth of 19, marked, cut, and BRANDED with several letters, if retaken, will be held under the authority of the United States Government, by those who compel him to work without wages. Reader, if you do not oppose the admission of Florida as a slave state, you SANCTION SUCH ENORMITIES.

IV. A "DOG COLLAR" USED TO ENFORCE "CONTENTMENT!!" "Slavery with us is a parental relation."—*Charleston Courier*.

RANAWAY, a negro boy named LONDON, about 12 years old; had round his neck when he left, a chain dog collar, with "De Yampert" engraved on it. March 3. [*Mobile Morning Chronicle*, May 21, 1838.] T. J. DE YAMPERT.

V. "DOMESTIC INSTITUTIONS" DIVIDED AGAINST THEMSELVES.

\$20 REWARD.—Ranaway a negro man named HARRISON. It is supposed that he will make for South Carolina in pursuit of his wife, in possession of Capt. D. Bird.

CORNELIUS BEAZLY.

[*Florida Watchman*, Tallahassee, May 12, 1838. Motto, "Principle and the People."]

VI. PUBLIC MURDER—"The only legitimate object of gov't is to secure to each individual the enjoyment of LIFE, liberty, and the pursuit of happiness. These cannot be forfeited without crime."—*Mississippian*, June 8, 1838.

\$100 is subscribed, and will be punctually paid by the citizens of Onslow, to any person who may safely confine in any jail in this State, a certain negro man, named ALFRED. The same reward will be paid, if satisfactory evidence is given of his having been KILLED. He has one or more scars caused by his having been SHOT.

THE CITIZENS OF ONSLOW.

[*Wilmington (N. C.) Advertiser*, June 1, 1838. Motto, "Be just and fear not."]

In the same paper is a proclamation offering a reward to any one who will murder a husband for attempting to join his stolen wife. Read it. "Domestic slavery contributes to form and preserve the chivalrous and highminded character of our people, and gives to the African race, domesticated among us, christianity, civilization, and peace."—*Charleston Courier*.



RANAWAY my negro man RICHARD. A reward of \$25 will be paid for his apprehension DEAD OR ALIVE. Satisfactory proof will only be required of his being KILLED. He has with him in all probability, his wife ELIZA, who ran away from Col. Thompson, now a resident of Alabama, about the time he commenced his journey to that State. DURANT H. RHODES.

These facts, and scores like them, are coolly spread out in southern newspapers,—quite too common occurrences for comment. "Shall I not visit for these things faith the Lord. Shall not my soul be AVENGED ON SUCH A NATION AS THIS?"

VII. THE UNITED STATES GOVERNMENT A PARTNER IN ROBBERY AND SHARING THE PLUNDER. Here we see our republican government, by their agent, driving the meanest kind of robbery, forcing poor men to work without wages. "The privileges, civil and religious, of the humblest individual, are sacredly protected."—*President Van Buren's Message*, March 4, 1837.

"Slavery is not a national question at all."—*R. J. Breckenridge*.

NEGROES WANTED.

THE undersigned wishes to hire SIX NEGRO MEN, to work on the U. S. Arsenal to be erected at Little Rock. Liberal wages will be paid for good working hands. I also wish to purchase a good OX, well broke to the off-side, &c. Little Rock Arsenal, Feb. 5, 1838.

R. B. LEE, *Bt. Maj. U. S. A.*

[*Times and Advocate*, Little Rock, Ark. April 2, 1838.

After his day's work, we will suppose one of these "good working hands" meets our democratic president, and holds the following dialogue. *Laborer*. I understand I have been working for the government to-day, shall I be paid? *Pres*. No: you are a slave:—we pay your master. *Laborer*. You know my master does not pay me. Is this the way you show your love for the working classes, by forcing me to work for nothing, and paying money to the man that robs me of my earnings?

VIII. THE UNITED STATES NAVY A SLAVE-CATCHER.

TAKEN up and delivered into my custody, a negro man named ISAAC. Was taken up by the boats of the Boston sloop of war at the mouth of the Manatee River, South Florida—says he was sold by a Mr. Roberts of Norfolk, Va., to a slave dealer, and that in passing through Florida, he made his escape. The owner is requested, &c. or he will be dealt with as the law directs. HENRY J. WIGGINS.

[*Pensacola Gazette*, May 19, 1838.

In the same paper Mr. Wiggins advertises Jacob in precisely the same language. Here we see two men, casting themselves upon the ocean to escape from slavery under the U. S. Government, and men paid by us, seize them, and "deliver them to be kept in jail for the "owner," or sold for jail fees.

ROLL OF INFAMY.

The Political Creed of Abolitionists.—WE WILL VOTE FOR NO MAN WHO VOTES AGAINST LIBERTY.

The North has always had a majority in the U. S. House of Representatives.

Thus:

Year.	1789	1793	1803	1813	1819	1823	1833	1839
North.	35	57	77	103	105	124	141	142
South.	30	50	65	79	81	90	99	100
Maj.	5	7	12	24	24	34	42	42

In the Senate the North had a majority of 2, (except from 1796 to 1802,) till 1812, when the admission of Louisiana equalized the representation in that body. Still the North, having power to choose the Vice-president, may have the *casting vote*. It follows that every act of the nation is an ACT OF THE FREE STATES. THEY ARE VIRTUALLY THE NATION. Whatever Congress does, or refuses to do, the final responsibility rests upon the free states. The only way to absolve ourselves from the guilt and shame of our national crimes is to discard those who perpetrate them, and choose men to represent us who will not vote down the foundation principles of our government. To assist northern freemen in this work, we insert from the Congressional journals the names of a few who have voted against liberty.

I
Jan. 18, 1805. The following resolution was moved in the U. S. H. R.

Resolved, That from and after the 4th of July, 1805, all blacks, and people of color, born within the District of Columbia, or whose mothers shall be the property of any person residing within said District, shall be free, the males at the age of , and the females at the age of . Lost, yeas 31, nays 77.

Northern men against it.

N. H. Samuel Hunt, Samuel Tenny, 2 of 5; Vt. Gideon Olin, 1 of 4; Mass. Jacob Crowninshield, Manasseh Cutler, Wm. Kustis, Simon Larned, Wm. Stedman, Samuel Taggart, 6 of 17; Ct. Simeon Baldwin, John Davenport, Calvin Goddard, Roger Griswold, 4 of 7; N. Y. Henry W. Livingston, Samuel Riker, Geo. Tibbetts, Philip Van Cortlandt, Killian K. Van Rensselaer, Daniel C. Verplanck, 6 of 17; N. J. Adam Boyd, William Helms, James Mott, Henry Southard, 4 of 6; Pa. Frederic Conrad, Joseph Heister, John Hoge, John B. Lucas, John Stewart, 5 of 18.—Total, 28 of 77.

II.

The Missouri question came up Feb. 2, 1818, and was finally settled in the House, Feb. 26, [Senate 28,] 1821. For names, see opposite page.

The marks designate the votes of northern Representatives, as follows:

- * Feb. 16, 1819. Against a clause prohibiting the further introduction of slavery into Mo. Carried, (i. e. the clause against slavery prevailed,) yeas 87, nays 76.
- † Against a clause for the future emancipation (at 25) of slaves born in the state. Carried, yeas 82, nays 78.
- ‡ Feb. 18, 1819. Against a clause prohibiting the future introduction of slavery into Arkansas. Lost, yeas 70, nays 71.
- ‡ Against the future emancipation of slaves born in Ark. Carried, yeas 75, nays 73.
- ‡ For reconsidering last vote. Lost, yeas 77, nays 79.
- * Feb. 19, 1819. Against the future emancipation of slaves born in Arkansas. Tried twice (in different forms) the same day. First trial, there was a tie, 88 to 88, and HENRY CLAY,* of Kentucky, gave the casting vote in favor of perpetual slavery. The second trial, it was carried, yeas 89, nays 87.
- * Same day. Against prohibiting the further introduction of slavery into Ark. (Mr. Taylor of N. Y. having renewed his proposition lost on the 18th.) Lost, y. 88, n. 90.
- ‡ March 2, 1820. For striking out the clause prohibiting the extension of slavery in Missouri. Carried, yeas 90, nays 87. This was the test question, in deciding which, NINETEEN northern men bartered their own characters, the rights of the North, and the liberty of unborn thousands for — an understanding that no new slave state should afterwards be admitted, extending north of the south line of Missouri. Any two in the House might have turned the scale. Those marked thus, (—) have been since re-elected, (the figures show how many times) their constituents thus assuming their GUILT AND SHAME.

* While he professes to believe that slavery is "a curse to the master, &c. & a grievous wrong to the slave."—See Colonization Speech made in Kentucky, in 1828.

NORTHERN REPRESENTATIVES.

Me. (Then a District.)

□ Mark L. Hill,
□ John Holmes, *†|||†††

N. H.
John F. Parrott, *†|||†††

Mass.
□ Jonathan Mason, *†|||†††

□ Henry Shaw, *†|||†††
Ezekiel Whitman, †

R. I.
James B. Mason, †

□ Samuel Eddy, □

Ut.
□ Samuel A. Foot, □

□ James Stevens.

N. Y.
Daniel Croger, *†††

□ Henry Meigs,

David A. Ogden, *†††

James Porter, †

□ Henry R. Storrs, *†|||†††

N. J.
□ Joseph Bloomfield, *†|||†††

□ Charles Kinsey, *†††

□ Bernard Smith,
John Linn, †

Pa.
□ Henry Baldwin, †

□ David Fullerton,

Ohio.
Philemon Beecher, †|||†††

John W. Campbell, †††

WM. H. HARRISON, *†|||†††

Ill.
John M^cLean, *†|||†††

NORTHERN SENATORS.

Those with this mark, (□) voted, March 2, 1820, for striking out the clause prohibiting the extension of slavery in Missouri. Carried, yeas 27, nays 15.

Those with this mark, (*) voted against a clause for restricting slavery to the east side of the 17th or 94th degree of W. Longitude. If that resolution had passed, slavery would still have had full sweep through nearly the whole of the present state of Arkansas. By rejecting it, Congress deliberately threw open to the monster the immense uninhabited territory from the Mississippi to Mexico.

The whole Illinois delegation voted for slavery on their own borders. Mob killing free citizens and destroying free presses have been their fit reward. James Noble has been Governor of Indiana.

N. H.
□ John F. Parrott, *

R. I.
□ Wm. Hunter.

Ut.
□ James Lanman.

N. Y.
□ Ninian Edwards, *

□ Jesse B. Thomas, *□

Pa.
Walter Lowrie, *
Jonathan Roberts, *

Ind.
James Noble, *□
Waller Taylor, *

Vt.
Wm. A. Palmer, *

On the 6th of January, 1829, Charles Miner of Pa. submitted the following resolution to the H. R., accompanied with a preamble, describing "enormities starting enough to wake the dead."

Resolved, "That the Committee [on D. C.] be further instructed to *inquire into the expediency of providing by law for the gradual abolition of slavery within the District*, in such manner that the *interest of no individual shall be injured thereby.*"

The following northern men voted against *considering* this resolution. *Me.* James W. Ripley, *N. H.* Jonathan Harvey, *N. Y.* Samuel Chase, *Pa.* George Kremer, Daniel H. Miller, and John Mitchell, *Ohio*, William Stanberry, * *Rollin C. Mallory of Vt.*, voted against the *adoption* of the resolution.

POLITICAL REGISTER—TWENTY-FIFTH CONGRESS, &c.

"By their fruits ye shall know them."

In giving a catalogue of the northern members of the 25th Congress, we have carefully marked those, who by their votes have linked the gathering infamy of slavery to their own names. Freemen of the north, will you make their guilt and infamy your own by re-selecting them?

HOUSE OF REPRESENTATIVES.

The names above the dash under each state, are present members, whose term expires March 3, 1839. The marks signify:

* Those who voted to lay petitions on the table Jan. 2, 1835,—against the motion of J. Dickson of N. Y. to refer them. Carried, 117 to 77. Majority 40.

† Voted "That Congress ought not to interfere in any way with slavery in the District of Columbia." Feb. 8, 1836, passed, 132 to 45. m. 81.

from Maryland, and one each from Del., Va., and N. C. voted for consideration.

ted for Pinckney's gag resolution, May 26, 1836. Carried, 117 to 68. m. 46.
ted for the admission of Arkansas as a slave state, June 13, 1836. Carried
to 56. m. 82.

ed for Hawes' gag resolution, Jan. 19, 1837. Carried, 115 to 57. m. 58.
will be noticed that those whose names are decorated with the above marks
e nearly all failed of re-election. Let others beware.

ed for Patton's gag, Dec. 21, 1837, which follows :

Resolved, That all petitions, memorials and papers touching the abolition of
y, or the buying, selling, or transferring of slaves in any state, district, or
ory of the United States, be laid on the table, without being debated, print-
ad or referred, and that no further action whatever shall be had thereon."
ed, 122 to 74. m. 48.

ed that J. Q. Adams was out of order, because, in illustrating the contempt
t upon the right of petition, he referred to a petition purporting to be from
res. June 23, 1838. Carried, 115 to 36. m. 79.

Maine-8.

6, 1, 5, 13, 4, 5, 14, 13.
J. Anderson !!
as Dawee !
re Evans,
Fairfield + + !!
h C. Noyes,
J. Smith * + +
D. Parris,
urd Robinson.

ard Jarvis * + +
han Cilley !
thy J. Carter !!
s McIntire *
im Parks * + +
h Hall + + +
s Mason + + +

New Hampshire-5.

5, 4, 4, 5, 15, 14.
Atherton !
el Cushman + + + !!
s Farrington !!
h Weeks + + +
W. Williams !!

lin Pierce * + +
ng M. Bean + + +
t Burns + + +

Vermont-5.

in Allen,
e Everett,
Fletcher,
d Hall,
um Slade.

Massachusetts-12.

2.
J. Adams,
miel B. Borden,
e N. Briggs,
m B. Calhoun,
Cushing,
rd Fletcher,
e Grennell,
m S. Hastings,
Lincoln,
Parmenter,
an C. Phillips,
Reed.

min Gorham *
Davis *.

Ireland-2.

B. Cranston,
L. Tillinghast.

Connecticut-6.

+ 5, 1, 3, 15, 12, 13, 15.
Elisha Haley + + !
Orrin Holt !
Samuel Ingham + + + !
Launceiot Phelps + + + !!
Isaac Toucey + + + !
T. T. Whittlesley + + !

Andrew Judson + +

New York-10.

*16, 125, 127, 127, 128, 131, 122.
John T. Andrews !!
Bennet Bicknell !!
Samuel Birdsall !!
John C. Broadhead !!
Isaac H. Bronson !
A. D. W. Bruyn !
C. C. Cambreleng * + + + !

Timothy Childs,
John C. Clark,
Edward Curtis,
John I. De Graff !
John Edwards !!
Millard Filmore,
Henry A. Foster,
Albert Gallup,
Abraham P. Grant !
Hiram Gray !
Ogden Hoffman,
T. B. Jackson !
Nathaniel Jones !
Gouverneur Kemble !
Arphaxad Loomis !!
Richard P. Marvin,
Robert McClellan !
Charles F. Mitchell,
Ely Moore + + + !
Wm. H. Noble !
John Palmer !
Amasa J. Parker !
Wm. Patterson,
Luther C. Peck,
Zadoc Pratt ! !
John H. Prentiss ! !
David Russel,
Mark H. Sibley,
James B. Spencer !
William Taylor + + + + !
Obadiah Titus ! !
Henry Vail ! !
Abraham Vanderveer !

Mathias J. Bovee + + +
John W. Brown + + +
G. H. Chapin + + +
John Cramer * + + +
Ulysses F. Doubleday + + +
Valentine Effer + +
Dudley Farlin + + +
Wm. K. Fuller * + + +
R. H. Gillet * + +
Nicoll Halsey *
S. G. Hathaway *
Abel Huntington * + + +
Gerrit Y. Lansing * + + +
Gideon Lee + + +
Joshua Lee + + +
Stephen B. Leonard + + +
Abijah Mann, Jr. * + + +
Wm. Mason + + +
John McKeon + + +
Charles McVean *
Rutger B. Miller *
Henry Mitchell *
Sherman Page + + + +
Job Pierson *
Joseph Reynolds * + + +
Wm. Seymour + + +
Nicholas Sickles + + +
Joel Turritt * + + +
Aaron Vanderpoel * + + +
J. B. Van Houten *
Aaron Ward + + +
Daniel Wardwell + +

Samuel Barton + + +
Abraham Bockee + + +

Mathias J. Bovee + + +
John W. Brown + + +
G. H. Chapin + + +
John Cramer * + + +
Ulysses F. Doubleday + + +
Valentine Effer + +
Dudley Farlin + + +
Wm. K. Fuller * + + +
R. H. Gillet * + +
Nicoll Halsey *
S. G. Hathaway *
Abel Huntington * + + +
Gerrit Y. Lansing * + + +
Gideon Lee + + +
Joshua Lee + + +
Stephen B. Leonard + + +
Abijah Mann, Jr. * + + +
Wm. Mason + + +
John McKeon + + +
Charles McVean *
Rutger B. Miller *
Henry Mitchell *
Sherman Page + + + +
Job Pierson *
Joseph Reynolds * + + +
Wm. Seymour + + +
Nicholas Sickles + + +
Joel Turritt * + + +
Aaron Vanderpoel * + + +
J. B. Van Houten *
Aaron Ward + + +
Daniel Wardwell + +

New Jersey-6.

*1, 1, 2, 1, 1, 2, 1, 5.
John B. Ayetleg,
Wm. Halstead,
J. P. B. Maxwell !
James F. Randolph !
Charles G. Stratton !
T. Jones Yorke !

Philemon Dickerson * +
Ferdinand S. Schenck +
Wm. N. Shinn +

Pennsylvania-22.

*1, 1, 15, 9, 1, 11, 110, 116, 113.
William Beatty ! !
Richard Biddle,
Andrew Buchanan + + + !
Edward Darlington,
Edward Davies,
Jacob Fry Jr. + + + + !
Robert H. Hammond !
Thomas Henry,
Edward B. Hobbey + + + +

George M. Kimball
John Klingensmith
Henry Logan
Charles McClure
T. M. T. McKennon,
Matthias Morris,
Samuel W. Morris
Charles Naylor,
Charles Ogles,
Lomuel Painter
David Petriken
Arnold Plummer
Wm. W. Potter
David Potts,
Luther Reilly
John Sergeant,
Dan Sheffer,
George W. Tolland,
David D. Wagener
Joseph B. Anthony
Michael W. Ash
Andrew Beaumont
George Chambers
John Galbraith
Joseph Henderson
John Laporte
Job Mann
Jesse Miller

H. A. Muhlenburg
Joel B. Sutherland
J. G. Watmough
Ohio-19.
* 7, 11, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
J. Alexander, Jr.
John W. Allen
Wm. K. Bond
John Chaney
Thomas Corwin,
Alexander Duncan,
Patrick G. Goode,
T. L. Hamer
Alexander Harper,
Wm. H. Hunter
Daniel Kilgore
D. P. Leadbetter
A. W. Loomis
Samson Mason
Calvary Morris,
J. Ridgeway,
Matthias Shepler
Taylor Webster
Elisha Whittlesey.
William Allen
Elias Howell
Robert Mitchell
Wm. Patterson

Total, * 27, † 82, ‡ 61, § 63, ¶ 70, ■ 52, ♦ 62.

NORTHERN SENATORS.

Their terms of office, (which continue six years,) expire March 3, in the years opposite their names. The marks signify as follows:

- * Mar. 10, 1838. Voted to lay Anti-Slavery petitions on the table. Carried, 24 to 20.
- † Mar. 1, 1837. Voted in favor of recognizing the independence of Texas. Car. 23 to 19. March 2, Mr. Ruggles of Me. moved to reconsider. Lost, 24 to 24.
- ‡ Dec. 18, 1837. Voted to lay on the table the question of receiving Anti-Slavery petitions. Carried, 25 to 20.
- § Jan. 6, 1838. Voted for Calhoun's third resolution, that the general government is bound "to give increased stability and security to the domestic institutions of the states." Carried, 31 to 11.
- ¶ Jan. 9, 1838. Voted for Calhoun's fourth resolution, that systematic attacks on slavery are "a violation of solemn obligations, moral and religious." Car. 34 to 5.
- || Jan. 10, 1838. Voted for Clay's resolution against the abolition of slavery in the District of Columbia. Carried, 36 to 9.
- ¶ Jan. 10, 1838. For Clay's resolution against abolition "in any territory of the United States." Carried, 33 to 9.
- || Jan. 10, 1838. Voted to lay on the table a resolution (proposed by Mr. Smith of Indiana,) in favor of FREEDOM OF SPEECH, and of THE PRESS, and the RIGHT OF PETITION. Carried, 23 to 21.
- || Jan. 16, 1838. Voted to lay on the table the Vt. resolutions. Lost, 12 to 26.
- || March 21, 1838. Voted against considering Morris's resolutions proposing an inquiry in reference to the slave trade with Texas. Lost, 31 to 8.

Maine.

1841 John Ruggles †

1843 Reuel Williams † † †

New Hampshire.

1841 Henry Hubbard † † †

1843 H. F. Pierce † † †

Vermont.

1839 Benjamin Swift *

1843 Samuel Prentiss *

Massachusetts.

1839 Daniel Webster

1841 John Davis *

Rhode Island.

1839 Peter Robbins *

A. R. Knight *

Connecticut.

1845 Dennis Kimberly

1839 H. J. M. Niles † † †

1843 Perry Smith † † †

1837 Gideon Tomlinson *

New-York.

1839 N. P. Tallmadge †

1843 Silas Wright † † †

New-Jersey.

1839 S. L. Southard *

1841 Garrett D. Wall

Pennsylvania.

1839 Samuel McKean *

1841 Jas. Buchanan † † †

Ohio.

1839 Thomas Morris

1843 William Allen † † †

1837 Thomas Ewing †

Indiana.

1839 John Tipton †

1843 Oliver H. Smith

1837 Wm. Hendricks †

Illinois.

1841 J. M. Robinson † † †

1843 R. M. Young † † †

Michigan.

1839 Lucius Lyon † † †

1841 H. J. Norvell † † †

PRO-SLAVERY OBJECTIONS.

The doctrines of abolitionists are self-evident truths ; their *measures* are these doctrines *acted out*. If there were no other proof of the truth of our doctrines, than the absurdity of all the objections made to them, they might well be considered settled. When intellect and passion from the chair of state, the bench and the pulpit, down to the ditch, have joined forces against our principles,—when pride, caste, lust of power, political corruption, ecclesiastical usurpation, and dogmatism, on the one hand, and truckling sycophancy on the other, have been put to their possibles in self-defence ; when our doctrines have for years poured such a raking fire into their very thickets and nestling places, and smote with such a ruining hand among their lifted crests, and through their joints and marrow, as to keep them in ceaseless throes, and goad them to their utmost in aggression, if after all the joint product of all these be mere puerility and emptiness, our principles may be regarded as among “the things that cannot be shaken.” We speak of these objections just as we feel. Not one of them has in it even the elements of an *argument*. They are shallow, sophistical, contradictory, generally mere assumptions, always rife with ignorance, and often with falsehood. We leave it with the next generation to say if this be a false accusation. But further preface aside, we proceed to notice some of the reasons urged against the emancipation of the slaves. Slaveholders will have it that slaves are contented and happy.

ARE SLAVES CONTENTED AND HAPPY ?

The question is not, what is the actual condition of slaves ? but, how do they regard it ?—what feelings does it produce in them ?—do they like it, or dislike it ? To argue such a question seems like playing a farce, and yet there is so much prating about the contentment and happiness of slaves, that many take it for granted, and help slaveholders to ring the changes upon the absurdity, ridiculous and shallow as it is. Yet no man in his senses really *believes* that slaves are contented and happy. The phraseology which men use every day in talking upon a subject, often shows their *real opinions* better than any formal declaration of them. The very men who tell us that the slave is contented, that he is *willing* to be a slave, will in nine cases out of ten, if called upon to define slavery, say it is *involuntary* servitude, that is, that the slave works *against his will*. Let any man analyze his own associations with the word slave, and he will find that he invariably associates with it the idea of a person kept in a condition *against his will*. Let him try to contemplate slavery as a condition into which men go of their own accord, and the slave as one *choosing* to become such in preference to being a freeman, and he will find himself doing as great violence to his convictions, as if he should try to contemplate convicts in solitary cells, as persons who had *broken into them* out of sheer love to handcuffs, and a dungeon for life, six feet by four, in preference to going at large. How can slaves be contented and happy, when the first step in the process that makes them slaves, is to take them from under the direction of their own free wills, and move all the machinery of their bodies and minds by a mainspring out of themselves ? A man's own will is the natural mainspring for moving all the machinery of his body and mind ; to propel it by any other moving power makes every part grate with friction. Would a watchmaker be such a fool as to put into a watch a power acting against the mainspring, forcing the wheels in one direction, while that pushed in the other ? Every piece of mechanism has its own moving power ; when its movements are directed by that power, all is harmony ; when by any other power acting against that, all is jargon. The first desire of human nature is to direct its *own movements*. To say that a man can be contented and happy, while all his movements are directed by the will of another, is to prate nonsense. Unsatisfied

desire is, so far as it goes, unhappiness, and if permanent, and embracing a variety of objects, is misery. The first desire of the slave, like that of all other men, is to use his own body and mind, and to control *their movements*. This desire is counteracted every moment; all his movements are controlled by another. He *does*, not what he likes, but what *another* likes to have him do. He *goes*, not where he wills, but whithersoever his *master* wills. He *eats* what his *master* pleases. The quality, quantity, time of meals, and number each day, are as the *master* likes to have them. He wears such clothes, of such texture, color, cut, &c. as the *master* pleases. His times of labor and rest, accommodations in sickness, his whole intercourse with wife, children, and friends; the place of his abode, when and how he may leave, or change it, the improvement of his mind, the exercise of his conscience, the use of his limbs, yea even of his voice and of his five senses, all these are under the control, and subject to the momentary caprice of another. His own will must be constantly counteracted, and he consequently *unhappy*, not merely because the thousand momentary wishes of every day are frustrated, but because the great, permanent, constitutional desire of his being, to *use himself for the advancement of his own interests* is all the time counteracted. To call such a man happy, is to prostitute language and libel human nature.

MEN DON'T LOVE TO WORK.

But again: no man ever loved *work* for its own sake. It is human nature to shrink from labor, unless something is to be got by it beyond the mere labor. The muscular effort itself, unless casual and temporary, is always regarded with aversion. True, men work, and are happy in working, not in the toil itself, but because thereby they gain other objects; those objects aside, and habitual labor would be habitual misery; the hope of bettering one's condition is the natural, appropriate lure to labor, makes it tolerable and pleasant; but take away this lure, quench hope, let the laborer be assured, that though he may work at the top of his strength, he cannot better his condition, that he is doomed for life, and his posterity through all time, to utter poverty, that no amount of toil can make him the owner even of his own hands; in a word, force him to work without a single lure of hope, or without procuring thereby one cherished object of desire, and you pour into his cup misery to the brim. Habitual labor, extorted from such a man, would be the mere phrensied struggle of fear and despair—their joint product. The scripture saith, what every man's experience confirms, "Fear hath torment." Yet fear is the only stimulus under which the slave works; his labor is extorted from him by appeals to his sense of pain, either by actual infliction, or by the certainty of it, if he refuse. During his whole life *fear*, FEAR is the motive that goads him to effort, and "Fear hath torment." It is befitting that slaveholders should call those persons who direct the labor of their slaves, "DRIVERS." Slaves contented and happy!! and yet driven their weary round from day to day while life lasts, stung to the quick by FEAR; forced to be, to do, to suffer, to go, to stay, to eat, to drink, to wear, to have, just what, and when, and as, and only as, *another* pleases, and yet, contented and happy!!!

But we shall be told that the slaveholders, who know far better than we do, say that their slaves are contented and happy. Answer: this question so nearly concerns slaveholders, that they are of all men the most incompetent witnesses. Courts of law take no man's testimony in his own case, unless he insists on testifying against himself; in that case his testimony is the most conclusive of all evidence. Slaveholders are under the strongest inducements to assert the contentment and happiness of their slaves; consequently, whenever they, in the face of all these inducements, deliberately and solemnly assert that the slaves are dis-

contented and miserable, their testimony is entitled to the highest credit, for it is deliberately given *against themselves*, against their own benevolence, their justice, honor, and character, and calculated to excite against them the indignation of all just minds, for forcibly holding human beings in a condition, which, according to the voluntary testimony of the wrong-doers themselves, is full of misery.

TESTIMONY OF SLAVEHOLDERS.

Reader, look at the following testimony of slaveholders. They declare in the strongest language, that the slaves long for liberty, and that instead of hugging their chains, they writhe and toss in them.

Abolitionists are charged with over-statements in describing the horrors of slavery, but when slaveholders voluntarily take the pencil, who will accuse *them* of high coloring in drawing the picture?

It is well known that in the winter of 1831-2, the Legislature of Virginia was engaged more than two weeks in discussing the question of slavery. We give a few extracts from that debate. Mr. MOORE said, "they (*the slaves*) will *always* be disposed to avail themselves of a favorable opportunity of asserting their natural rights." * * * It may be safely assumed, that, wherever the slaves are as numerous as the whites, it will require *one half of the effective force of the whites to keep them quiet*; such is the fact as to the whole of Eastern Virginia."

In another part of the same speech he said: "I lay it down as a maxim *not to be disputed*, that our slaves are now, and will ever be, actuated by the *desire of liberty*."

Mr. McDOWELL. "Sir, you may place the slave where you please—you may oppress him as you please—you may dry up to your uttermost, the fountains of his feeling, the springs of his thought—and the *idea that he was born to be free will survive it all*. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot reach."

Mr. PRESTON. "My old friend from Halifax, (Mr. Bruce,) told us that the Virginia slave was happy and contented. Mr. Speaker, *this is impossible; happiness is incompatible with slavery*. The love of liberty is the ruling passion of man; and he cannot be happy if deprived of it."

Mr. CAMPBELL. "The ever-abiding spark of liberty, silently, but surely exists in the bosom of even the most degraded, oppressed, and humble slave on earth."

Mr. GHOLSON, in describing the attempts to keep the slaves from gaining their liberty, said: "And think you, Sir, that this attempt will not be resisted?—Just as sure as a love of freedom and the immediate prospect of attaining it *will inflame the heart and inspire revolution—the love of freedom will be armed with desperation*."

Mr. DANIEL. "The slaves cannot long remain ignorant of the sentiments which are thus publicly expressed, and it would indeed be strange if they did not *greedily* adopt expressions so favorable to their cause."

The preceding extracts are from speeches made in the legislature of Virginia on the 16, 18, 19, 20, 23, and 26 of Jan. 1832, as reported in the Richmond Whig.

The late JUDGE TUCKER of Va., professor of law in the University of William and Mary, published a letter to a member of the Va. Legislature in 1801, in which he says:—"The love of freedom, sir, is an inborn sentiment. At the *first favorable moment* it springs forth and defies all check. Whenever we are involved in war, if our enemies hold out the lure of FREEDOM, they will have, in EVERY NEGRO, a *decided friend*."

HON. B. W. LEIGH, late Senator in Congress from Va., in a series of letters to the people of that state in 1832, speaking of the slaves, says: "The peculiar interest they *must* take in the subject we may be sure makes their hearing *very acute*. It is the most combustible matter that takes fire the soonest." p. 77.

HON. P. P. BARBOUR of Va. now a judge of the U. S. Sup. Court, said in a speech in Congress in Feb. 1820, (see Nat. Intell. of that date,) "Slavery, disguise it as you will, is still a *bitter draught*."

GOVERNOR GILES, in his address to the legislature of Virginia, 1827, speaking of the number of crimes punished by sale into slavery, says: "Slavery must be admitted to be a **PUNISHMENT OF THE HIGHEST ORDER**; and according to

just rule for the apportionment of punishment to crime, it would seem that it *ought to be applied only to crimes of the highest order.*" [Men are punished to the utmost, by inflicting "happiness" upon them!]

In 1787, every slaveholder in Congress voted for the following resolution: "There shall be neither slavery, nor involuntary servitude in the territory north-west of the Ohio, otherwise than for the punishment of crimes."

HENRY CLAY, at a meeting of the Am. Col. Soc., Jan. 1818, said: "He has placed a false estimate upon liberty, who believes that many [slaves] would refuse the boon even when coupled with *such a condition.*"* [Banishment to Liberia.]

REV. J. D. PAXTON of Virginia, who had always lived in the midst of slaves, and held them, says in his "Letters on Slavery," p. 153, "THE SLAVES, MAN, WOMAN AND CHILD, ARE LONGING FOR FREEDOM."

PATRICK HENRY of Va. in his letter to Robert Pleasants, dated Jan. 18, 1778, says: "Let us transmit to our descendants a pity for their (the slaves') *unhappy lot.*" "Let us treat the *unhappy victims* with lenity."

JEFFERSON, in his notes on Va., p. 71, says that the slave "entails his own MISERABLE condition on the endless generations proceeding from him." In his published Correspondence he says: "When the measure of their TEARS is full—when their GROANS have involved heaven itself in darkness, doubtless a God of Justice will awaken to their DISTRESS." [Contentment and happiness?]

WASHINGTON, in his letter to Robert Morris, April 12, 1786, says: "I hope it will not be conceived that it is my wish to hold these *unhappy people*, in slavery."

MCALL, in his history of Georgia, says: "This class of people, (slaves), who could not be supposed to be CONTENTED in slavery, and who would grasp with avidity at the most desperate attempts that promised freedom," &c.

In the Kentucky Convention of 1790, MR. RICE called the slaves' condition a "wretched situation," "a miserable state"—said that he was consigned to a "bottomless gulf of wretchedness," and added, "The laws confine him in *misery.*"

The Editor of the Maryville (Tenn.) Intelligencer in his paper of Oct. 1835, speaking of slaves in the South-western states, says, "their condition is second only to that of THE WRETCHED CREATURES IN HELL." In a subsequent number the editor says: "We, of the South, are surrounded by a dangerous class of beings—who, if they could but once entertain the idea that immediate death would not be their portion, would re-act the St. Domingo tragedy. But a consciousness that a ten-fold force would gather from the four corners of the United States, and slaughter them, KEEPS THEM IN SUBJECTION. But to the non slave-holding states, we are indebted for a permanent safeguard against insurrection. Without their assistance, the white population of the Southern States would be too weak to quiet that innate desire for liberty, which is ever ready to act itself out."

The Minutes of the American Convention convened at Baltimore, Oct. 25, 1826, contain a communication from two delegates to that body from N. C., Messrs. M. & W. Swain, in which, speaking of the slaves in the eastern part of that state, they say, "THEIR SITUATION IS WRETCHED BEYOND DESCRIPTION."

In the Convention that framed the Constitution of Va., in 1829, Mr. Campbell said: "In the year 1814, when all the militia east of the Blue Ridge, were chiefly employed in patrolling the counties on the sea-board, and generally east of the Ridge, to prevent insurrections among your own discontented population."

Having given a little of the testimony of slaveholders in words, we now give the

TESTIMONY OF SLAVEHOLDERS BY THEIR ACTIONS.

The whole system of slavery is constructed on the presumption that slaves are *unwilling* to be slaves. All its laws and regulations pre-suppose and assume that they must necessarily be *discontented*, and will constantly strive to escape. Hence the laws prohibiting their leaving the plantation without a pass, and authorizing any one to give twenty lashes to those who have none, laws against such as harbor runaways, and the penalty of DEATH to be inflicted on any slave who aids another

* What a condemnation of his casting vote reaching forward twenty-five years, to enable human beings not then born! See his vote on slavery in Arkansas, page 23.

to run away. Hence the nightly patrols and daily vigils—the citadels and guard-houses, the ordinance in all southern cities, forbidding slaves to leave their masters' premises after a certain hour in the evening. The law of S. C. authorizing any person who finds more than seven slaves together in the highway without a white person, to give them each twenty lashes, also 39 lashes in Va., Ky., and Mo. for any slave carrying a club,—penalties for the crimes of reading and writing,—assembling to worship God, unless a majority of white persons are present—also prohibiting all evening meetings—also for “being found in another person's negro quarters, 40 lashes,” “for being on horseback without the written permission of his master, 25 lashes,” “for keeping a dog, 25 lashes,” “for taking away a boat or canoe from where it is made fast, for the first offence 35 lashes, and for the second shall have cut off from his head one ear.” For all the preceding laws, see 2 Brer. Dig. 231. Prince's Dig. 447. Rev. Code of Miss. 371. 2 Mo. Laws, 751. Del. Laws, 104. Haywood's Manual, 78. Martin's Dig. 622.

We give a specimen of another class of laws by a quotation.

By the laws of Louisiana, “No man can emancipate his slave, unless the slave has attained the age of thirty years, *except a slave who has saved the life of his master, or his master's wife, or one of his master's children*; such a one may be emancipated at any age.”

In a number of other slave states, emancipation is forbidden in all cases except for “MERITORIOUS SERVICES.” Thus the Legislatures of slave states declare that the *gift of liberty* is the greatest reward they can bestow upon a slave for services the most important to the state, and that it is the *greatest motive* they can hold out to prompt other slaves to like services. A few years since, a slave, at great hazard, saved the State House at Milledgeville, Ga., when in flames. The Legislature purchased him of his master, and set him free, paying for him \$1800. In 1822, a slave gave information of a projected insurrection in Charleston, S. C. The Legislature held out to other slaves the *strongest possible motive* to do likewise in similar cases, by giving him his *freedom*. During the revolutionary war, the Legislature of New York passed an act granting freedom to all slaves who should serve in the army for three years, or until regularly discharged. See 2 Kent's Com. p. 255.

All these, and a multitude of other laws in slave states are based upon the *admitted fact* that slaves are, and must inevitably be, discontented with their condition, and constantly trying to get out of it; they proclaim also, that all slaveholders *know* this, and therefore strive to the utmost to prevent it. The laws of slave states, their swarms of patrols, their guard-houses, citadels, alarm bells, vigilance committees, chain gangs, written passes, advertisements for runaways, trained blood hounds, fortified churches,* their whips, yokes, fetters, branding irons, &c. prove as clearly that the slaveholders *know* that their slaves are *unwilling* to be slaves, and will do their utmost to escape, as the handcuffs, bolts, bars, iron doors, and massive walls of our prisons prove that the government know that those who are sent to prison are *unwilling* to be prisoners, and will do their utmost to escape.

RUNNING AWAY FROM CONTENTMENT.

Men are apt to show by their actions what they like and dislike. If slaves are contented and happy in slavery why do they run away from it every chance they can get? When prisoners break jail we are apt to think they are not “contented and happy” to stay there, and when they are all the while *trying* to break jail, whether they get out or not, it would be an odd notion to interpret all these struggles as so many capers of contentment and happiness. Why are the slaves con-

* In Charleston, S. C., a guard with fixed bayonets is stationed on the Sabbath before the door of every church, during the hours of service.

stantly running away? Doubtless it is because they are so happy they don't know what to do with themselves, and so, in their glee, fall to kicking up their heels, as babies dance up and down, and shake their hands at the sight of sugar plums. But then their kicking up their heels being all in *one* direction, *away* from the plantation, rather than *toward* it, and the fact that when away, they *stay* away, and are always trying to get their friends away,—these are mysteries about which poor human reason is doomed to puzzle itself in vain! When a horse happens to jump out of rich clover into a mullen field, he is sure to jump back again, but horse-instinct is no standard for human reason. A *rational* horse would have *stayed* in the mullen field contentedly munching the stems.

We give a few extracts from the American State Papers, to show how slaves prefer slavery to freedom.

The Va. and Md. claimants under the 1st art. of the treaty of Ghent set forth that,

"In July and August 1814, the enemy made several landings on the northern neck of Virginia. On a sudden an order came, that all the troops should be marched to the defence of Washington, and this neck, of 18 miles wide, was emptied of all its efficient forces for nearly six weeks. During the absence of the forces there was nothing to *restrain* our slaves, and they *flocked* in *hundreds* to the enemy." See their memorial.—*St. Pap. 2 Sess., 20th Cong. v. 5, No. 190, p. 4.*

Extracts from the instructions of Mr. Clay, when Secretary of State, to Mr. Gallatin, Minister to Great Britain, dated June 19, 1826.

"You are instructed to propose a stipulation for a mutual surrender of all persons held to service or labor under the laws of one party, who escape into the territories of the other. Our object in this stipulation is to provide for a *growing* evil. Persons of the above description escape principally from Virginia and Kentucky into Upper Canada. In proportion as they are *successful* in their retreat to Canada, will the *number of fugitives increase*. The motive for getting them back is the desire which is generally felt to prevent the example of the fugitives becoming *contagious*.

"The states of Virginia and Kentucky, are *particularly anxious* on this subject. The General Assembly of the latter has *repeatedly invoked* the interposition of the U. S. Government with Great Britain. You will therefore *press* the matter."

Mr. Barbour to Mr. Clay. "I endeavored to impress on him, (the British Minister,) the importance of the subject—stating that the mischief was by no means confined to the number that escaped, but acted on, and much impaired the value of those who remained,—the successful attempts at elopement being a strong allure-ment WITH ALL to abscond."—*St. Pap. 2 Sess. 20th Cong. vol. 1. No. 19.*

A "REFUGE" FROM HAPPINESS.

"Dec. 18, 1826. Mr. Brent (of La.) offered the following.

"*Resolved*, That the president of the United States be requested to inform this House whether any measures have been taken to obtain the runaway negro slaves from Louisiana and elsewhere, which have taken *refuge* in the territories of Mexico."—*Journal H. R. for 1826-7, p. 70.*

A MUD FORT IN THE WOODS vs. PLANTATION "HAPPINESS."

In 1816 the U. S. Gov't instructed General Jackson to inform the governor of Pensacola that some hundreds of fugitive slaves from the U. S. were occupying a fort in his territory, and that they furnished an *asylum* to other fugitive slaves from the neighboring states, &c. April 8, 1816. Gen. Jackson ordered Gen. Gaines into Florida to destroy the fort, alleging as a reason that it afforded a *refuge* to runaway slaves from the United States.

In a letter from Commodore Patterson to the Secretary of the Navy, August 15 1816, speaking of the destruction of this fort, he says:

"The service rendered by the destruction of this fort, and the band of negroes who held it, is of great and manifest importance to those states bordering on the Creek nation, as it had become the general rendezvous of runaway slaves, an *asylum* where they were assured of being received. This hold being destroyed,

they have no longer a place to go to, and *will not be so liable to abscond.*" Further on he says: "The forces were *daily increasing*, and they felt themselves so strong and secure that they had commenced several plantations on the fertile banks of the Apalachicola, which would have yielded them every article of sustenance, [can slaves take care of themselves?] and which would consequently in a short time have rendered their establishment quite formidable, and highly injurious to the neighboring states."—*St. Pap. 2 Sess. 15th Cong. v. 6. No. 119. p. 12.*

The despatches to the Secretary of War assert that there were in the fort, 300 negroes, men, women and children, and 20 Indians!

THE FASCINATIONS OF AN "ALMOST IMPENETRABLE" SWAMP.

In 1837, the New Orleans Picayune, reporting the capture of a leader of fugitives called Squire the "Brigand of the swamp," says: "While they can support a gang and have a camp, WE MAY EXPECT OUR NEGROES TO RUN AWAY." In the same article he says the place whose delights had kept "Squire" "a long time" from the happiness of slavery, and to which the "happy" slaves would of course escape, was a "marsh ALMOST IMPENETRABLE to our citizens."

"HAPPY" SLAVES SOWING THEIR WILD OATS.

During our two wars with Great Britain, a multitude of slaves fled from their masters and joined the British forces. To furnish the reader some data for judging of the number that escaped during the revolutionary war, we insert the following extract from Ramsay's History. "When the British evacuated Charleston, S. C. in 1782, Governor Matthews demanded the restoration of *some thousands* of negroes who were within their lines. * * * * * These, however, were but a *small part* of the whole taken away at the evacuation, but that number is very inconsiderable when compared with the *thousands* that were lost from the first to the last of the war. It has been computed by good judges that between the years 1775 and 1783, the State of South Carolina lost TWENTY-FIVE THOUSAND NEGROES." [At least a fifth part of all the slaves in the state at the beginning of the war. See page 30.]—*Ramsay's Hist. S. C. v. 1. p. 473-4.*

Dr. Ramsay being a native and resident of Charleston, S. C. enjoyed every facility for ascertaining the facts in the case; but his testimony does not stand alone. Col. Lee of Va. in his "Memoirs of the War in the Southern Department," v. 2. p. 456, says, of "the negroes *seduced* and taken from the inhabitants of S. C.,"

"It is asserted upon the authority of the best informed citizens of S. C. that *more* than TWENTY THOUSAND slaves were lost to the state in consequence of the war."

Lord Dunmore, Governor of Virginia, after escaping from Williamsburg in 1775, to a vessel in James river, offered liberty to those slaves who would join him. It appears from the history that *one hundred* of them are soon after enumerated among his forces. How many more joined him does not appear.—*Burke's Va., v. 3. p. 431.*

Extract of a letter from Mr. Jefferson, then Secretary of State, to Mr. Hammond, Minister of Great Britain, dated Philadelphia, Dec. 15. 1791. "On withdrawing the troops from New York, a *large embarkation* of negroes, the property of the inhabitants of the U. S. took place. * * * A *very great number* was carried off in private vessels, without admitting the inspection of the American Commissioners."—See "Political Correspondence," Papers relative to Great Britain, p. 4.

The following may enable the reader to form some judgment of the number that escaped during the last war.

Extract from the Report of the Com. of Ways and Means, to the House of Representatives, Jan. 5. 1819. "At the conclusion of the war in 1815, it being known that *MANY THOUSANDS* of the slaves of our citizens had been carried off by the British ships of war," &c.—*Am. St. Pap. F. Rel. v. 4. p. 114.*

Extract of a letter from Hon. John Quincy Adams to Lord Castlereagh. Feb. 17. 1816. "In his letter of the 5th Sept. the undersigned had the honor of enclosing a list of 702 slaves carried away after the ratification of the treaty of peace from Cumberland Island, and the waters adjacent; * * * * * a number perhaps still greater was carried away from Tangier Island in the state of Virginia, and from other places.—*Am. St. Pap. 2d Sess. 16th Cong. No. 82. p. 82.*

FREAKS OF "CONTENTMENT" IN 1732.

"There were at the Natchez on the plantations a considerable number of negroes, nearly all of whom had joined the murderers of their masters in order to gain their freedom, and had followed their new friends among the Chickasaws. This circumstance, and their consequent emancipation, were known to their former companions, and suggested the possibility of their own release from bondage. They became restless and indocile."—*Martin's History of La.*, v. 1. p. 294. date, 1732.

SLAVES OPPRESSED BY "HAPPINESS," FIND "PROTECTION!"

"This property has heretofore been of little value near the Ohio river, because runaways receive aid and PROTECTION from the people in the new territories and states."—Speech of Mr. Doddridge in the Va. Con. Oct. 28. 1829, *Deb.* p. 89.

Dec. 17. 1821. "Mr. Wright of Md. laid before the house an attested copy of a resolution, passed Feb. 16, 1821, by the General Assembly of the state, complaining of the PROTECTION afforded by the citizens of Pennsylvania to the slaves who abscond and go into that state," and calling for an act of Congress to prevent the continuance of the evils complained of. They say that "the present state of things, [PROTECTION given to the "happy" fugitives,] is not only vexatious to the master, but, extremely pernicious, and calculated to DESTROY THE CONTENTMENT AND HAPPINESS of slaves."—*Am. St. Pap. Class 10. vol. 2. No. 506, p. 752.*

"CONTENTED" SLAVES BAD PROPERTY.

"Their vicinity to non-slave-holding states, must forever render this sort of property precarious and insecure."—Speech of Judge Upshur in the Va. Conv. Oct. 28. 1829. See *Deb. Va. Con. p. 76.*

"From the vicinity of the country through which this (the Chesapeake and Ohio Canal) passes to Pennsylvania, slaves cannot be held there."—Speech of Mr. Scott in the Va. Convention, 1829, *Deb. p. 126.*

"CONTENTMENT" OF JUDGE WASHINGTON'S SLAVES.

Hon. Bushrod Washington, nephew of Gen. Washington, and Judge of the Sup. Court of the U. S., sold 54 of his slaves, to be taken to Louisiana, in August 1831, while he was Pres. of the Am. Colonization Society. In a letter published in the Balt. Telegraph, Sept. 18, 1831, he says: "I called the slaves together, and assured them I had no intention to give freedom to any of them. That the DISAPPOINTMENT caused by this declaration should lead to the consequences which followed was to be expected. * * * I had good reason for anticipating the escape of ALL THE LABORING MEN OF ANY VALUE to the Northern States as soon as I should leave home."

SLAVES KNOW WHEN TO SEEM MOST "CONTENTED."

But perhaps we shall be told that the slaves say that they do not wish to be free. True—and the more they wish to be free, and are laying plans for it, the more they will profess to be contented and happy, lest they should be more closely watched. That is human nature. When the convict who has been trying to break jail all night, hears the turnkey coming, he crowds on his handcuffs, slips in the sawed bars, and begins to snore, or, if in the day time, shows his contentment by striking up a tune. Slaves are not such fools as to exhibit discontent and a longing for liberty, either to their master or to his guests.

TESTIMONY OF JAMES BRADLEY AN EMANCIPATED SLAVE.

He bought his freedom in 1832, when nearly 30 years old. In an account of his life in the "Oasis," speaking on this point, he says: "I do not believe there ever was a slave who did not long for liberty. * * I was never acquainted with a slave, however well he was treated, who did not long to be free. There is one thing about this, that people in the free states do not understand. When they ask slaves whether they wish for their liberty, they answer 'No;' and very likely they would say they would not leave their masters for the world. But, at the same time, they desire liberty more than any thing else. The truth is, if a slave shows any discontent, he is sure to be treated worse, and worked the harder for it; and every slave knows this. When they are alone, all their talk is about liberty—liberty! It is the great thought and feeling that fills the mind full all the time."

And yet it should be remembered that this liberty, the thought of which "fills the mind full all the time," does not deserve the name. The freedom which emancipated slaves enjoy at the South, is only another name for oppression.

True, it is vastly more tolerable than slavery, but still it is loaded with grievous privations, and liabilities to outrage without redress. 'Some slaves there may possibly be, slaves of very mild masters, hardly held *practically as slaves at all*, who might hesitate to exchange their situation for that fettered, unprotected, persecuted freedom, which is all that the iron code of the slave states metes out to the free colored man. But even such cases, if any there be, are very rare exceptions. Listen to a slaveholder on this point. Mr. McDowell, in his speech in the Va. House of Delegates, Jan. 23, 1832, (see Richmond Whig,) says: "As to the idea, that the slaves in any considerable number of cases, can be indifferent to freedom, it is wholly unnatural. The truth is, sir, that although there are special cases of slaves who are willing to forego the benefits of *complete freedom* for certain other benefits which they enjoy under a *nominal slavery*, yet the cases, *from their very nature*, must be limited—they can extend only to a favored few."

But we are told further that slaves show by their actions that they are happy—they sing, laugh, dance, and make merry. He is a shallow smatterer in human nature, who does not understand this, that mirth is often rather the effort of the mind to throw off trouble, than the evidence of happiness. It shows that a man *wishes* to be happy, and is *trying for it*, and is oftener the means used to get it than the proof that it *exists*. And as to *singing*—why do prisoners sing in jails? We have all heard them. Does it prove solitary cells a paradise? Do jail walls, dingy light and solitude make men so happy that they sing for joy? They sing to make pleasure for themselves, not to give vent to it. Their singing indicates a mind seeking amusement rather than one content with what it has—a mind conscious of a want, and striving to satisfy it, rather than one rejoicing in a full supply. In illustration of this we insert a fact stated by the Rev. Dr. Channing of Boston in his late work on slavery, first edition, p. 161.

"I once passed a colored woman at work on a plantation, who was singing apparently with animation, and whose general manners would have led me to set her down as the *happiest* of the gang. I said to her, 'Your work seems pleasant to you.' She replied, 'No, Massa.' Supposing that she referred to something particularly disagreeable in her immediate occupation, I said to her, 'Tell me then what part of your work is most pleasant.' She answered with much emphasis, 'No part pleasant. We FORCED to do it.'"

The celebrated Dr. Rush of Philadelphia, in one of his published medical papers, entitled "An account of the diseases peculiar to the negroes in the West Indies, and which are produced by their slavery," says:

"We are told by their masters that they are the happiest people in the world, because they are 'merry.' Mirth and a heavy heart, I believe, often meet together, and hence the propriety of Solomon's observation, 'In the midst of laughter the heart is sad.' Instead of considering the songs and dances as marks of their happiness, I have long considered them as physical symptoms of melancholy, and as certain proofs of their misery."—*Am. Musum*, vol. 4. p. 81.

Finally, if slaves were contented and happy, that fact alone should be the everlasting condemnation of slavery, and hunt the monster from human society with curses on its head. What! does it so paralyze the soul, subvert its instincts, blot out its reason, crush its upward tendencies, and murder its higher nature, that a man can be "contented and happy," though robbed of his body, mind, free choice, liberty, time, earnings, and all his rights, and while his life, limbs, health, conscience, food, raiment, sleep, wife and children, have no protection, but are subject every moment to the whims and passion-gusts of an owner, a manstealer? Nobly was it said by Burke, in reply to a vaunting slaveholder, who boasted that his slaves were "contented and happy." "If you have made a contented slave, you have made a DEGRADED MAN."

"WE SHALL BE OVERRUN WITH THEM."

If ghosts were flesh and blood, and flew in flocks, the spectres of beggary and crime conjured up by "*We shall be overrun with them*," would darken all our northern air.

This objection, when urged against our *measures*, implies the conviction that they will be *successful*. When urged against *emancipation* it implies that slaves are kept where they are against their wills. It implies also that those who make it would keep the slaves in their chains rather than run the risk of having here and there a colored neighbor. If the objector were to see a slaveholder knocking off the chains, throwing away the whip, and giving wages to his laborers he must needs cry out: "Stop! stop! if you pay your laborers and treat them well, they will quit you and rush to the north."

Who makes this outcry? An AMERICAN, who, while he boasts that his country is an asylum for the oppressed of *all nations*, would perpetuate the oppression and robbery of his *own countrymen*, lest some of them should find an asylum in his neighborhood.

But this objection is a bald prophecy, based on no facts, and contradicted by history, and by human nature. If slavery were abolished, the slaves would choose to stay at the south as hired laborers, rather than come to the north. Reasons:

1. *They are already there.* And the trouble, expense, distance to be travelled, time necessary for the journey, &c. would forever dissuade the main body from migration to the north.

2. There is far more room for them in the slave-holding portions of the U. S. than in the non-slaveholding. In the former there is one-third more *territory* and one-third less population than in the latter.

3. The climate of the south is congenial to them, that of the north *uncongenial*.

4. There is far less *prejudice* against the colored man there than at the north.

5. They are remarkable for their *local attachments*. This is one of their peculiarities everywhere—wherever they are to be found, their aversion to a change of residence, especially to a distant removal, is *proverbial*. All travellers in Africa unite in this testimony.—Edwards' History of the West Indies—Walsh's Sketches of Brazil—Matheson's "Notices of Jamaica"—Dr. Dickson's "Mitigation of Slavery"—Sturge and Harvey's "West Indies in 1837"—Thome and Kimball's "Six months in Antigua, Barbadoes, and Jamaica"—abound with testimony to this trait.

We insert from the latter work, a few testimonies of ex-slaveholders in Antigua. "The negroes are not disposed to leave the estates on which they have lived, unless they are forced away by bad treatment."—*H. Armstrong, Esq.*

"*Nothing but bad treatment* on the part of the planters has ever caused the negroes to leave the estates on which they were accustomed to live."—*S. Bourne, Esq.*

"The negroes are remarkably attached to their homes."—*James Howell, Esq.*

"The negroes are peculiar for their attachment to their homes."—*S. Barnard, Esq.*

"Love of home is very remarkable in the negroes. It is a passion with them."

Dr. Daniell, Member of the Council.

An aged planter said: "They have *very strong local attachments*. They love their little hut, and will endure almost any hardship before they will desert that spot."

Messrs. Thome and Kimball say: "Such are the sentiments of West India planters; expressed, in the majority of cases, spontaneously, and mostly in illustration of other statements. We did not hear a word that implied an opposite sentiment. One gentleman observed that it was a very common saying, with the negroes,—'*Me nebbber leave my bornin' ground*.'—i. e., birth-place."

6. The slaves rarely run away from mild masters now. When they become their own masters and are protected by just laws, why should they leave their native region to roam among strangers in an uncongenial clime?

7. Slaves, when emancipated in the South, stay there, unless driven out.

There were in 1830, 44,000 more free colored people in the slave states than in the free states; and this notwithstanding all the barbarous laws of the slave states, made expressly to oppress and drive them out. From 1820 to 1830, the free colored population of the slave states increased 35.1 per cent, while the colored population of the free states increased only 19.1 per cent, *but little more than half as fast*, and this in spite of expulsion laws, and notwithstanding the removal by the Colonization Soc. of 1008 from the slave states and only 155 from the free states.

The utter aversion of the slaves, when free, to migrate from the state, was asserted by Gen. Broadnax, an advocate of colonization, in his speech in the Virginia Legislature, in 1832, in favor of a bill for the forcible removal of free colored people. He said: "It is idle to talk about not resorting to FORCE.* * They must be COMPELLED to go.* * ALL OF US LOOK TO FORCE, OF SOME KIND." Another member, Mr. Fisher, said: "If we wait until the free negroes consent to leave the state, we shall wait till time is no more."

If they are reluctant to leave *now*, while slaveholding laws crush them to the dust, will they be *more* disposed to leave when slavery is abolished, and with it that bloody code against the free colored people which slavery made "necessary?"

Further. When the slaves are emancipated, the present masters would *choose* to employ them as hired laborers in preference to any other class.

1. *They must have laborers.*—They cannot dig, (the present generation at least,) and to beg they are ashamed. The fact that these laborers are *already on the ground* would be to the planters a strong motive to *keep* them there rather than to get others.

2. *They have always been accustomed to them.* Many of the slaveholders in the West-Indies, enraged at the passage of the Emancipation Act, and in hot haste to verify their own predictions of ruin, imported white laborers to supply the places of their emancipated slaves. But a brief experiment let off their zeal; meanwhile the importation came to a stand, their wrath got cold enough to swallow; and instead of paying a hundred per cent premium for the reputation of *prophets*, and after all having their labor and losing their cash for their pains, they turned their foreign laborers adrift and were glad to hire those to whom they had always been accustomed.

3. The slaves are *acquainted with all kinds of plantation labor*—the raising of the southern staples, preparation of the soil, getting in the crops, modes of cultivation, curing for market, with the times and seasons of all, the causes affecting them, &c. Any other class of laborers would have all these things *to learn*, and it would take some years fully to *get the run of them*. Thus, for a time at least, they would be much less profitable laborers than those who had been all their lives engaged in this kind of labor.

4. The slaves are *fitted to the climate* both by constitution and by long residence, habituating them to it. Any other class of laborers would be obliged to go through a process of acclimation, generally long and severe, and in a multitude of instances *fatal*, especially in all the *far south* and south-west. What a rush is made to the north every summer by men of business in the far south who are not *natives*. They dare not encounter the sickly months. If to stay there would be hazardous to men whose business calls them little into the sun, and is not exhausting, men too, who are able to live *without labor* during the sickly season, how would it be with the poor northern, or foreign laborer, who, instead of being able to take a furlough during those months, would be obliged to bear *double burdens*? for the pressure of labor there is in the sickly months. How long would he be able to bear up under the foggy mornings, burning noons, and dew-drenched nights?

5. The planters would prefer their present slaves as hired laborers, for the additional reason that *they could get them cheaper* than any others. They have been accus-

tomed to such a manner of living, that they could support themselves at half the necessary for any other laborers. Instead of having a host of artificial wants and appetites crying for a supply, (and crying the louder because they are artificial) would be the case with any other class of laborers—their allowance when slave a peck of corn a week, with a bit of bacon at Christmas, has engendered no clamorous brood: consequently, with their simpler habits and fewer wants smaller doctor's bills, they could and would work for lower wages.

6. The slaveholders would employ their present slaves as hired laborers, no other reason, because they *could get no others*. Where could they get 2,000 of laborers? or 1,000,000? or even 100,000? Suppose slavery abolished and an agent of some large plantation, a quondam overseer perchance, should up to the north, and bustle through our country towns, beating up for recruits among our young farmers to take the places of the late slaves as laborers. would put on the uniform, and wait marching orders for the south? Who would abandon the north where labor is honorable, where *working men* constitute the majority of our legislators, and *hire out* where labor is disgraceful, and the farm mechanic who lives by his own work is spurned with contempt? where a Senator in Congress could say, as did B. W. Leigh of Va. in the Convention of that in 1829: "Those who depend on their daily labor for their daily subsistence never do, never will, and never can enter into political affairs?" Who of our free men or western young men, would take his stand in the place just vacated by a slave, and brook the disdainful airs and lordly domination, and superciliousness of those, who have been taught, from their infancy, to look upon labor as a disgrace and the laborer as a handy tool to serve their convenience?

But even if our northern yeomanry could overcome their repugnance on score, the objection on the score of climate would be *insuperable*. Besides, the best land that the sun ever shone upon, land made ready for the plough by hand of nature, can be had at the west for a dollar and a quarter an acre, youth from the free states would break away from the attraction of such a man for the sake of working in a Carolina rice swamp ankle deep in water, or swinging twelve hours a day in an Alabama cotton field, or a Louisiana cane patch. But enough—we only say in conclusion, that the abolition of slavery, so far as increasing the colored population of the north, would, in all probability, less. We know personally not a few of our own colored citizens, who would of course make the south their home if slavery, and the laws it has given birth to, were away.—We shall not be suspected of saying this in order to appease, by a proffering northern prejudice and pro-slavery. We say it because we believe it to be a fact, and therefore relevant to the case in hand. By way of a parting suggestion to "we shall be overrun with them" we say, that in meanness, prejudice, shrivelled selfishness, and calculating cruelty, this objection is not a whit better than the very pink of slaveholding chivalry.

CONCLUSION.

Deeming it important to demonstrate the falsity of these objections, we have spite of contraction and condensation, left no room for the swarms of their objections, equally the REVERSE OF THE TRUTH. Who must be thought of the professions of opposition to slavery made by those who eagerly seize and circulate such absurd falsehoods for the sake of riveting the fetters of the slaves? those who have tried to quiet a nation's uneasy conscience, to silence the plea of the perishing, to turn their hopes into despair by fastening anew the loose chains, thus increasing the nation's guilt, and consequent danger of the "eminating thunder" feared by Jefferson—if they are convinced of their error—forth fruits meet for repentance, by REDOUBLED DILIGENCE IN SPREADING THE

AMERICAN ANTI-SLAVERY ALMANAC,

FOR

1840.

ABIGAIL BROWN JUDGE
1791-1834
PLYMOUTH, MASS.



EMANCIPATION IN THE WEST INDIES.

A free man stands erect upon the whip. A mother caresses her own child. Free children bury the broken chains.

NEW YORK & BOSTON:

NEW YORK; 143 NASSAU STREET,—BOSTON; 29 CORNHILL.

THE FRONTPIECE—WORK FOR THE NORTH.

...ta cannot act beyond its limits. Of course, v
...the chains which have bound
...must be by the laws
...free

*Presented by
Dr. William B. Jackson
to the
New York Public Library*

visits of slavery.

her limits for nine months.

term in Pa., and N. J. 'This nine-months'

a slave state as South Carolina. The same is true of

which have such laws. These laws, by authorizing slaveholding, and all its incidents—they make out for every slaveholder who drags him over the boundary line of these states, a virtual commission to rob, torture, imprison, hand-cuff, and fetter, to separate husbands and wives, forbid to worship God or to read the Bible, yea, even to eat, drink or speak, except at their bidding, or by their permission. All the rages are *legalized* in those "*free states*" which authorize temporary holding, as really as in those which authorize perpetual slaveholding.

Now let all who wish to abolish slavery begin at home. Abolish the nine months' law of New York, and the six months' law of Pennsylvania, New Jersey and Indiana. Some slaves are still held by law in Pa., and R. I., under their ancient laws, and more than 2000 in New Jersey. The people of these states immediately circulate petitions for the total abolition of slavery in them, push these petitions into every corner, get them to every man and woman; then send them to the legislatures. The people's servants dare not disregard the people's voice. Let the people of all the *FREE STATES* pour in petitions upon their respective legislatures, praying the repeal of *EVERY LAW* which graduates *rights* by the *skin*.

Finally, rise, one and all, clear your own skirts, see that your neighbors clear theirs; see that your legislatures, and churches and ministers clear theirs; let Christians of all denominations invoke their own consciences to brand slavery as a sin, and its perpetrators as sinners, to be disciplined and excommunicated if they refuse to repent. Let all those who impiously hold God's image as property be shut out from northern churches and debarred from communion tables, and be made to feel that the thieves, who steal men, women and children, are, in the sight of a holy God, more abominable than any other thieves and robbers.

N. B. Laws securing a jury trial, when freedom is at stake, are *not* to be passed in all the states except N. J., Mass., Vt. and Connecticut. The *New York House of Representatives* have done nobly on this score. *Take courage. Try again. Let the ballot-box "teach senators and*



—VOL. I. NO. 5.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1840,

BEING BISSEXTILE OR LEAP-YEAR, AND THE 64TH OF AMERICAN
INDEPENDENCE. CALCULATED FOR BOSTON; ADAPTED
TO THE NEW ENGLAND STATES.



NORTHERN HOSPITALITY—NEW YORK NINE MONTHS' LAW.
The slave steps out of the slave-state, and his chains fall. A free state, with another
chain, stands ready to re-enslave him.

Thus saith the Lord, Deliver him that is spoiled out of the hands of the oppressor.

NEW YORK & BOSTON:
PUBLISHED BY THE AMERICAN ANTI-SLAVERY SOCIETY,
NO. 143 NASSAU STREET, NEW YORK;
AND BY J. A. COLLINS, 39 CORNHILL, BOSTON.

COMMON NOTES FOR 1840.

The year 1840 is Bissextile or Leap Year, and begins on Wednesday.			
Golden Number,	17	Dominical Letters	E & D
Epart,	26	Roman Indiction,	13
Solar Cycle,	1	Julian Period,	6553

ECLIPSES.

Four Eclipses will take place during the year; two of the Sun, and two of the Moon. The first will be of the Moon, February 17, beginning at about 8 o'clock in the morning, and ending about ten; the Moon being beneath the horizon at the time, and consequently invisible to us.

The second will be an Annular Eclipse of the Sun; taking place during the night of the third and fourth of March, and consequently invisible to us. It begins on the Earth generally at about half past 8 o'clock in the evening of the 3d, and ends at about half past 1 o'clock in the morning of the 4th. This Eclipse will be visible throughout Asia, the eastern part of Europe, and the North of Africa; the line of Central and Annular phase crossing Hindostan, China, and Siberia.

The third will be a partial Eclipse of the Moon, taking place on the morning of the 13th of August; visible as follows:—

	BOSTON.		NEW YORK.	
Beginning	1 H.	9 M. morn.	H.	57 M. morn.
Middle	2	34 "	2	22 "
Ending	3	59 "	3	47 "

Magnitude of the Eclipse six tenths of the Moon's diameter.

The fourth will be a Total Eclipse of the Sun, taking place during the night of the 26th and 27th of August; and consequently invisible to us. It begins on the Earth generally at about a quarter past 11 o'clock in the evening of the 26th, and ends at about a quarter past 4 o'clock on the morning of the 27th. It will be visible in the Indian Ocean, and the south part of Africa. The line of Central and Total Phase will pass to the north of the Cape of Good Hope, crossing Africa at about 10° south latitude.

The Planet Venus will be *Evening Star* to its conjunction with the Sun, July 24th; thence *Morning Star* to the end of the year.

"NO RIGHT TO INTERFERE."—"NO CONCERN WITH SLAVERY."

To ask a man what right he has to interfere with slavery, is the most outrageous insult that can be offered to human nature. He who would not feel his whole being either breaking forth with indignation, or overflowing with pity upon the besotted soul who could ask such a question, is himself a slave in nature whatever he may be in name. He is a traitor to his race, who does not feel that all within the circle of humanity are his brothers and sisters—that their wrongs are his wrongs, and that his cup is dashed with the bitterness which overflows from theirs. While a single human being, round the wide world, drags the chain or drops the tear of a slave, every other human being, whose heart has not turned to stone, will cry out against the wretch who riveted the one or wrings out the other. What! has human nature no heart for human nature? human beings "no concern" when the oppressor drives his iron into their common humanity, and bows under his yoke the necks of their fellows? Have the sons of liberty "no right to interfere" when their own mother's children are robbed of their birthright? To be a *freeman*, and yet have "no concern" about *slavery*—what a monstrous anomaly! Every human being who refuses to protest against slavery in the name of his own outraged nature, is an apostate from humanity. Every freeman who refuses to do it, impeaches his own political rights and undermines their foundation. Every Christian who refuses, makes Christ the minister of sin, and the great patron of bondage.

The following table is made from calculations prepared expressly for this work, and is founded on the formula of the French Astronomer, Laplace. It is more convenient than anything of the kind ever published in any other Almanac.

TABLE I. HEIGHT OF EACH SPRING TIDE FOR 1840.

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
	ft.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.	ft. in.
New York,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Providence,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Newport,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Nantucket,	5	3 6	3 8	4 4	4 6	4 9	5 2	5 5
Cape May,	6	4 3	4 5	5 2	5 5	5 8	5 3	6 6
New Haven,	8	5 7	5 11	6 11	7 2	7 8	8 4	8 8
Portland,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Kennebec,	9	6 4	6 8	7 9	8 1	8 7	9 4	9 9
Newburyport,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Portsmouth,	10	7 0	7 5	8 7	9 0	9 6	10 5	10 10
Boston,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Plymouth,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Cape Ann,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Salem,	11	7 8	8 2	9 6	9 11	10 5	11 5	11 11
Mt. Descrt,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Machias,	12	8 5	8 11	10 5	10 10	11 5	12 6	13 0
Eastport,	25	17 6	18 6	21 6	22 6	23 9	26 0	27 0

To find the height of any spring tide at the places named in the above table; first observe what figure in the table below stands opposite its date, then in the column headed by that figure, and opposite the name of the place, you will find its height. Thus it will be seen the spring tide of December 24, and June 15, (column (2)) will rise 3 ft. 6 in. at New York; 7 ft. 8 in. at Boston, and 17 ft. 6 in. at Eastport.

Jan.	5	(3)	April	3	(8)	July	15	(3)	Oct.	12	(7)
"	19	(5)	"	17	(4)	"	29	(6)	"	26	(5)
Feb.	4	(5)	May	2	(4)	August	13	(4)	Nov.	11	(1)
"	18	(6)	"	17	(3)	"	28	(1)	"	25	(3)
March	4	(7)	June	15	(2)	Scp.	12	(1)	Dec.	9	(6)
"	18	(6)	"	30	(5)	"	26	(6)	"	24	(2)

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE II.

Albany,	add 4h 12x.	Philadelphia,	add 2h 57x.
Nantucket,	add 0 30	Portland,	sub. 0 45
New Bedford,	sub. 3 53	Portsmouth, N. H.	sub. 0 15
New London,	sub. 2 36	Providence,	sub. 3 05
New York,	sub. 2 21	St. Johns, N. B.	add 0 30
Newburyport,	sub. 0 15	Vineyard Sound,	sub. 0 30

TABLE III. ASTRONOMICAL CHARACTERS.

☉ Sun,	♊ Vesta,	♃ Jupiter,	♈ First Quar.	♌ Conjunction,
☿ Mercury,	♋ Juno,	♄ Saturn,	☾ Full Moon,	♍ Opposition,
♀ Venus,	♌ Pallas,	♅ Uranus,	☾ Last Quar.	♎ Ascending Node.
♂ Mars,	♍ Ceres,	♁ New Moon,	☐ Quartile,	♏ Descending Node.

SIGNS OF THE ZODIAC.

♈ Taurus,	♈ Aries,	♈ Ram,	♈ Head,	♈ Libra,	♈ Scales,	♈ Reins,
♉ Gemini,	♉ Bull,	♉ Twins,	♉ Neck,	♉ Scorpio,	♉ Scorpion,	♉ Secrets,
♊ Cancer,	♊ Crab,	♊ Lion,	♊ Arms,	♊ Sagittarius,	♊ Archer,	♊ Thighs,
♋ Leo,	♋ Virgin,	♋ Heart,	♋ Breast,	♋ Capricornus,	♋ Goat,	♋ Knees,
♌ Virgo,	♌ Virgin,	♌ Belly,	♌ Wint. Aut.	♌ Aquarius,	♌ Waterman,	♌ Legs,
				♌ Pisces,	♌ Fishes,	♌ Feet.

MOBS—FREE DISCUSSION—RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE—
THINGS TO BE THOUGHT OF.

The object of law is to *protect rights*,—the object of government is to administer this protection. Government is in its very nature a pledge of protection to *every one* of its subjects. Every voluntary subject of the government does, in the very terms of his allegiance, pledge his power for the protection of every one of his fellow subjects, and if he refuses to aid in protecting them, he violates the conditions, and forfeits the sole tenure of *his own claim to protection*; and by *permitting* the rights of others to be trampled upon, he tramples on them himself; and not only so, but upon the laws which protect those rights, and upon the government which administers that protection, and upon every member of the community—for the rights of *all* are left without defence, when protection is refused to the rights of *any*.

Further, it is the right of the people "peaceably to assemble," and discuss all subjects; if a mob break in upon them, and the civil officers (which are the local government,) refuse to protect the assembly, they do, by that act, join the mob, and become its leaders, thus turning the government itself into a mob. If the civil officers act in accordance with the wishes of the mass of the people, (as is almost always the case,) then the community becomes a *mob*—and every member of it, who refuses to protect the rights of his fellow citizens, not only virtually perjures himself, but violates his own claim to legal protection.

To exercise one's rights is the business of the *individual*: to *protect* him in the exercise of them, is the business of the *government*—and well may he say to it, "See *thou* to that."

The exercise of a *right* by the subject of a government is his *draft* on that government for protection in the exercise of that right; every such draft the government is sacredly bound to honor—it has no option in the case—it has no power to protest such a draft, and, if it does, it *violates its charter*—the government has broke—it has annihilated itself.

The foregoing principles furnish a looking-glass for all mobocrats, especially those of high degree—it gives full-length likenesses of the civil authorities of New York, in the summer of '34, of Boston and Utica, Oct. '35, of Cincinnati, July, '36, of Troy, in June, '36, of Alton, in Nov., '37, of Philadelphia, May 17, '38, and of all other civil officers who have helped to mob abolitionists, and of all the people who have "loved to have it so."

"HARD LANGUAGE."

"Unless the holder of a slave believes it conscientiously to be his duty to hold him, he is worse than a pirate."—*Speech of Mr. Weems, of Md., (a slaveholder,) in Congress, Jan. 28, 1828.—Nat. Intel, Feb. 1.*

WORK FOR ABOLITIONISTS.

Reader, have you signed the abolition petitions to Congress and your State Legislature yet? Have you asked all your neighbors to sign them? If not, do it at *once*. Have you established an anti-slavery library in your neighborhood? Five dollars will buy the most important abolition works. Have you a "negro seat" in the place for worship which you attend? If so, testify against it, not by words merely; they are a cheap testimony—but go and sit in it, and show that you worship a God, who "is no respecter of persons," and will not be a "partaker of other men's sins." Are you a mechanic or an artist? take a colored youth as an apprentice. A merchant? take one as a clerk. A physician, or a lawyer? take one as a student. Let your life always preach against slavery.

STATISTICS OF THE UNITED STATES. [see page 36.]

States.	Date of admission.	1870			1880			1890			1900			1910			1920			1930			1940		
		Free Whites.	Slaves.	Free Col. or. or. ind.	Slaves.	Free Whites.	Slaves.	Free Whites.	Slaves.	Free Col. or. or. ind.	Slaves.	Free Whites.	Slaves.	Free Whites.	Slaves.	Free Col. or. or. ind.	Slaves.	Free Whites.	Slaves.	Free Col. or. or. ind.	Slaves.	Free Whites.	Slaves.	Free Col. or. or. ind.	Slaves.
Maine.	1820	96,002	538	1	227,406	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875
N. Ham.	1793	141,111	168	3	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875	245,875
Verm't	1791	85,144	17	5,463	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861	334,861
Mass.	1780	373,254	17	5,463	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347	516,347
R. Island	1789	64,689	352	3,409	108	79,491	108	79,491	108	79,491	108	79,491	108	79,491	108	79,491	108	79,491	108	79,491	108	79,491	108	79,491	108
Conn.	1789	233,576	2,764	2,801	310	367,301	310	367,301	310	367,301	310	367,301	310	367,301	310	367,301	310	367,301	310	367,301	310	367,301	310	367,301	310
N. York.	1789	314,142	21,324	4,654	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017	1,333,445	15,017
N. Jer.	1789	169,954	11,423	2,762	4,322	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631	10,631
Penn.	1789	424,669	3,737	6,337	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798	1,019,440	798
Ohio.	1802	...	...	...	376,711	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Indiana.	1815	...	...	...	145,738	190	190	190	190	190	190	190	190	190	190	190	190	190	190	190	190	190	190	190	190
Illinois.	1818	...	...	...	188	64,897	917	917	917	917	917	917	917	917	917	917	917	917	917	917	917	917	917	917	917
Mich'n	1837	...	...	...	94	8,722	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
F. States		1,900,971	40,375	27,108	35	5,024,052	57,210	5,024,052	19,108	6,870,344	3,575	37,507	7,012,096	336,496	20	142	159	10,051,347	Slaves.						
Texas.	1789	46,312	8,887	3,890	1	6,153	4,177	55,992	4,609	57,601	4,392	15,855	76,748	9,100	36	57	1	79,070	3,403						
Calif.	1850	298,640	103,036	8,043	610,685	111,502	290,322	107,889	291,105	102,934	33,938	447,040	9,350	45	353	8	7	209,920	97,453						
Idaho.	1890	...	...	...	3,244	5,365	29,614	6,377	27,363	6,119	6,132	49,834	100	222	...	...	...	49,834	3,871						
W. Virginia	1863	412,115	203,457	12,760	10,345,760	892,518	603,324	495,017	472,513	469,757	47,348	1,311,405	70,000	13	676	21	11	530,136	519,049						
N. Va.	1789	298,294	100,572	4,975	5,133,266	166,824	419,300	295,017	257,863	315,401	19,943	737,987	50,000	13	923	9	7	538,961	291,213						
N. Car.	1789	140,268	107,004	1,801	5,146,151	196,395	227,440	258,475	296,808	217,531	9,481	581,883	63,000	18	1923	9	6	290,301	394,894						
Georgia.	1789	32,886	20,294	388	50,404	102,218	189,570	149,656	176,787	165,218	4,917	687,917	40,500	17	319	13	12	634,268	579,740						
Fla.	1792	61,133	3,417	361	44,335	339,979	80,107	149,656	117,549	117,549	1,579	369,327	52,000	6	617	6	4	581,904	215,378						
Ala.	1819	...	...	...	85,451	41,879	190,006	535,746	70,443	65,659	519	196,021	48,000	3	932	2	1	195,700	215,742						
Miss.	1816	...	...	...	17,088	42,171	32,814	70,443	70,443	65,659	519	196,021	48,000	3	932	2	1	195,700	215,742						
Ark.	1812	...	...	...	34,690	69,064	89,331	109,888	140,455	140,455	140,455	140,455	140,455	140,455	140,455	140,455	140,455	140,455	140,455						
La.	1812	...	...	...	3,011	55,757	10,222	10,222	10,222	10,222	10,222	10,222	10,222	10,222	10,222	10,222	10,222	10,222	10,222						
Wisconsin	1836	...	...	...	12,576	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ill. & Cal.		1,271,580	657,437	32,357	30,857,009	1,163,554	2,383,780	1,519,030	3,652,166	1,929,974	181,226	5,913,363	370,530	10	546	108	83	5,170,105	2,770,958						
Grand Total.		3,172,551	697,812	39,466	55,893,041	1,191,264	7,863,841	1,638,128	10,313,107	1,993,549	318,723	19,835,389	916,226	14	139	242	943	15,923,519							

1840.]

JANUARY—FIRST MONTH.

[31 DAYS.]

RATES OF POSTAGE.

"Render unto all their dues."

On a *single letter*, weighing less than 1 ounce, not more than 30 miles, 6 cts.; 30 to 80, 10 cts.; 80 to 150, 12½ cts.; 150 to 400, 18½ cts.; over 400, 25 cts. Double, triple, and quadruple letters, 2, 3, and 4 times these rates. Letters weighing one ounce, are charged the same as quadruple letters, and if heavier, in proportion.

Newspapers. Less than 100 miles, or any distance within the state, 1 cent; over 100 miles, if not within the state, 1½ cts.

Magazines and Pamphlets. Periodical, less than 100 miles 1½ cts. per sheet, (not periodical, 4 cts.) over 100 miles, 2½ cts. per sheet, (not periodical, 6 cts.) Small pamphlets not exceeding half of a royal sheet, half of the above rates. The cover is not included in any case.

Franking. Members of Congress can receive any package, weighing not more than 2 ounces, free of postage, and petitions of any weight, if marked "petitions" on the wrapper.

MOON'S PHASES.

	D.	H.	M.		D.	H.	M.
● New Moon,	4	4	31 a.	○ Full Moon,	18	7	39 a.
☾ First Quarter,	12	3	5 m.	☾ Last Quarter,	26	8	37 m.

D.	W.	☉ R.	☉ S.	Lgth Days	☉ Slow	☉ Dec.	☉ So.	☉ Rises	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>s s'</i>	<i>a m</i>	<i>a m</i>	<i>a m</i>		LOVE THY NEIGHBOR.
1	We.	7 26 5	9 7	3 43	23	4	9 17	4 50	8 49	Maine & Mass. Legi-
2	Th.	7 26 5	9 9	4 11	22	59	10 7	5 51	9 47	tures meet. Slaves
3	Fr.	7 25 5	9 10	4 39	22	54	11 0	6 47	10 34	get badly
4	Sa.	7 24 5	9 11	5 7	22	48	11 52	Sets.	11 14	Rain or snow. frost-
5	S	7 24 5	9 12	5 35	22	42	a0 43	a5 13	11 50	High tides. bitten.
6	Mo.	7 23 5	9 14	6 2	22	35	1 33	6 25	a0 27	Michigan Legis. meets.
7	Tu.	7 22 5	9 15	6 28	22	28	2 21	7 28	1 5	N. Y. Legislature meets.
8	We.	7 22 5	9 16	6 54	22	20	3 7	8 44	1 38	greatest Elongation W
9	Th.	7 21 5	9 17	7 19	22	12	3 52	9 52	2 20	Middling tides. Cold
10	Fr.	7 21 5	9 18	7 44	22	3	4 36	11 4	3 0	nights. Men running
11	Sa.	7 20 5	9 19	8 8	21	55	5 22	m	3 39	Stormy. after liberty
12	S	7 20 5	9 21	8 31	21	45	6 11	0 12	4 22	Low tides. suffer
13	Mo.	7 19 5	9 22	8 54	21	35	7 5	1 32	5	8 7 * S. 7 56 a. dreadful
14	Tu.	7 18 5	9 24	9 17	21	25	8 3	2 51	6 26	Ald S 8 40 a hardships.
15	We.	7 17 5	9 25	9 39	21	15	9 5	4 11	7 52	Capella S. 8 6 a.
16	Th.	7 16 5	9 27	9 59	21	3	10 9	5 24	9 13	Perigee. Some mem-
17	Fr.	7 16 5	9 29	10 20	20	52	11 13	6 28	10 20	bers of Con-
18	Sa.	7 15 5	9 30	10 40	20	40	m	Rises	11 15	Clear and cold. gress
19	S	7 14 5	9 32	10 59	20	28	0 13	a5 35	m	♂ in 8. strug-
20	Mo.	7 13 5	9 34	11 16	20	15	1 7	6 49	0 3	High tides. manuf-
21	Tu.	7 12 5	9 35	11 34	20	2	1 56	8 1	0 47	☉ enters ♀. again?
22	We.	7 11 5	9 37	11 50	19	49	2 42	9 19	1 26	♀ ♀ ♀. gag-law
23	Th.	7 10 5	9 39	12 6	19	35	3 25	10 14	2 4	Canopus S. 9 50 a.
24	Fr.	7 9 5	9 41	12 21	19	21	4 6	11 18	2 37	Middling tides. Free-
25	Sa.	7 8 5	9 43	12 36	19	7	4 47	m	3 11	Sirius S 10 0 a. men
26	S	7 7 5	9 45	12 49	18	52	5 30	0 20	3 43	Snow or rain. will sue-
27	Mo.	7 6 5	9 48	13 2	18	37	6 14	1 25	4 19	Apoc. Monthly concert.
28	Tu.	7 5 5	9 50	13 14	18	21	7 0	2 29	5 7	Low tides. tain them
29	We.	7 4 5	9 52	13 25	18	6	7 50	3 32	6 17	♂ in Aphelion. by their
30	Th.	7 3 5	9 54	13 35	17	50	8 41	4 29	7 39	♂ ♀ ♀ D. votes
31	Fr.	7 2 5	9 56	13 45	17	33	9 34	5 22	8 53	Betelgeux S. 9 54 a.

BOSTON



HOW SLAVERY IMPROVES THE CONDITION OF WOMEN.

"John Ruffner, a slaveholder, had one slave named Piney, whom he, as well as Mrs. Ruffner, would often flog very severely. I frequently saw Mrs. Ruffner flog her with the broom, shovel, or anything she could seize in her rage. She would knock her down and then kick and stamp her most unmercifully, until she would be apparently so lifeless, that I more than once thought she would never recover. The cause of Piney's flogging was not working enough, or making some mistake in baking, &c. &c."—Mrs. N. Lowry, a native of Ky., now member of a Church, in Osnaburg, Stark co. Ohio.

"My uncle used to tie his 'house wench' to a peach tree in the yard, and whip her till there was no sound place to lay another stroke, and repeat it so often that her back was continually sore. Whipping the females around the legs, was a favorite mode of punishment with him. They must stand and hold up their clothes while he plied his hickory."—Wm. Leftwich, a native of Virginia, and son of a slaveholder, now member of the Presbyterian Church, Delhi, Ohio.

"In the winter of 1828-29, I put up for a night at Frost Town, on the national road. Soon after there came in a slaver with a drove of slaves. I then left the room, and shortly afterwards heard a scream, and when the landlady inquired the cause, the slaver coolly told her not to trouble herself, he was only chastising one of his women.—It appeared that three days previously her child had died on the road, and been thrown into a crevice in the mountain, and a few stones thrown over it; and the mother weeping for her child was chastised by her master, and told by him, she 'should have something to cry for.'—Colonel T. Rogers, a native of Kentucky, a Presbyterian elder at New Petersburg, Highland co. Ohio.

"Benjamin Lewis, an elder in the Presbyterian church, engaged a carpenter to repair his house. Kyle, the builder, was awakened very early in the morning by a most piteous moaning and shrieking. He arose, and following the sound, discovered a colored woman, nearly naked, tied to a fence, while Lewis was lacerating her. A second and a third scene of the same kind occurred, and on the third occasion the altercation almost produced a battle between the elder and the carpenter."—Rev. George Bourne, of New York, who was a preacher seven years in Virginia.

James T. De Jarnett, Vernon, Autauga co. Alabama, thus advertises a woman in the Pensacola Gazette, July 14, 1838. "Celia is a bright copper-colored negress, fine figure and very smart. On examining her back, you will find marks caused by the whip."

P. Abdie, advertises a woman in the N. O. Bee, of Jan. 29, 1838, "having marks of the whip behind her neck, and several others on her rump."

1840.]

FEBRUARY—SECOND MONTH.

[29 DAYS.]

PETITIONS TO CONGRESS.

The twenty-sixth Congress will assemble December 2d, 1839. Let a host of petitions meet them on the threshold. Let every man and woman who is true to liberty, PETITION. If you have never petitioned for the abolition of slavery, begin now: show that you value your own liberty by praying that those who are robbed of theirs may be robbed no longer. Prove yourselves worthy of freedom by doing *freedom's work*. In the name of liberty pray that her own children may no longer be cheated out of their birthright. Who can sit still while *men* are market-wares in the District of Columbia? The *nation's plantation* is a slave jail-yard; the old homestead of the Republic is a human shambles; its hearth-stone rings with the chain-clank, and smokes with the fresh blood of woman's scourgings.

He who can hold his peace at such a time as this,—the palsy of slavery is on his tongue, its leprosy rises on his forehead, its plague spot has spread over his heart. He may still shake the rattle of liberty, and trick himself out in its gewgaws; he may mouth its words, and strut in its liberty, but *he is a slave*; the *spirit* of liberty is dead within him—the yoke is on his neck, and his false tongue licks the dust. He who will not cry aloud

MOON'S PHASES.

D. H. M.

● New Moon, 3 9 1 m.

☾ First Quarter, 10 11 5 m.

D. H. M.

○ Full Moon, 17 9 55 m.

☾ Last Quarter, 25 4 53 m.

Day	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☉ So.	☉ Rises	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o s'</i>	<i>A M</i>	<i>A M</i>	<i>A M</i>	
1 Sa.	7	1 5	9 59	13 52	17 16	10 27	6 7	10 0	JUDGE THE FATHERLESS.
2 S	6	59 6	10 1	14 0	16 59	11 20	6 43	10 46	Sirius South 9 37 a. <i>The wind</i>
3 Mo.	6	58 6	10 3	14 8	16 42	10 8	6 43	11 27	☉ ☽ D. <i>Snow or rain. whistles</i>
4 Tu.	6	57 6	10 6	14 15	16 24	0 56	6 24	12 0	☉ High tides. <i>through the</i>
5 We.	6	56 6	10 8	14 20	16 6	1 42	7 35	0 40	☉ ☽ D. ☽ ☽ D. <i>slaves' open huts.</i>
6 Th.	6	54 6	10 10	14 24	15 48	2 28	8 49	1 13	☽ ☽ ☽. <i>Our northern law-makers</i>
7 Fr.	6	53 6	10 13	14 28	15 30	3 14	10 2	1 51	☽ ☽ ☽. <i>Procyon S 9 58 a. grow</i>
8 Sa.	6	52 6	10 15	14 31	15 11	4 4	11 17	2 24	<i>Clear and mild. tired of</i>
9 S	6	51 6	10 18	14 33	14 52	4 55	m	2 58	<i>Low tides. doing the</i>
10 Mo.	6	49 6	10 20	14 35	14 33	5 50	0 34	3 47	☽ Perigee. <i>slaveholders'</i>
11 Tu.	6	48 6	10 23	14 35	14 13	6 50	1 52	4 39	☽ Castor S 9 36 a. <i>dirty</i>
12 We.	6	47 6	10 25	14 35	13 53	7 53	3 6	5 55	☽ Pollux S 9 44 a. <i>work.</i>
13 Th.	6	46 6	10 28	14 34	13 33	8 55	4 12	7 33	<i>They find it</i>
14 Fr.	6	44 6	10 31	14 32	13 30	9 55	5 5	9 3	<i>Rain. poor business;</i>
15 Sa.	6	43 6	10 34	14 29	12 53	10 51	5 47	10 11	☽ eclip.; inv. <i>they</i>
16 S	6	42 6	10 36	14 26	12 32	11 43	6 21	11 4	<i>High tides. don't like</i>
17 Mo.	6	40 6	10 39	14 22	12 11	m	Rises	11 46	☉ enters ☽. <i>the pay-</i>
18 Tu.	6	39 6	10 42	14 17	11 51	0 30	6 47	m	Sirius S 8 23 a. <i>Northern</i>
19 We.	6	37 6	10 45	14 11	11 29	1 14	7 54	0 24	☽ Castor S 9 5 a. <i>laborers</i>
20 Th.	6	36 6	10 47	14 5	11 8	1 58	8 59	0 56	☽ Procyon S 9 8 a. <i>begin to</i>
21 Fr.	6	35 6	10 50	13 59	10 46	2 39	10 4	1 34	<i>Monthly Concert.</i>
22 Sa.	6	33 6	10 53	13 52	10 25	3 22	11 6	1 57	☽ Apogee. <i>learn that we</i>
23 S	6	32 6	10 56	13 44	10 3	4 6	m	2 26	<i>Cold. Low tides. must</i>
24 Mo.	6	31 6	10 59	13 35	9 41	4 52	0 13	2 56	☽ ☽ D. <i>have freedom for</i>
25 Tu.	6	29 6	11 1	13 26	9 19	5 41	1 18	3 39	<i>the slaves, or SLA-</i>
26 We.	6	28 6	11 4	13 16	8 57	6 32	2 18	4 23	<i>VERY FOR THE</i>
27 Th.	6	26 6	11 7	13 5	8 34	7 24	3 13	5 36	<i>☽ ☽ ☽ ☽. FREE.</i>
28 Fr.	6	25 6	11 10	12 54	8 12	8 17	4 0	6 48	
29 Sa.	6	23 6	11 13	12 43	7 49	9 9	4 39	8 19	



LOOSE THE BANDS OF WICKEDNESS, BREAK EVERY YOKE.

Reader, the above picture is no fancy-sketch—if you think so, read the following testimony of Hiram White, a native of Chatham county, North Carolina, now a member of the Baptist Church at Otter Creek Prairie, Illinois. William White testifies to the same fact:

“Mr. Hedding, of Chatham county, held a slave woman. In order to prevent her running away, a child, about seven years of age, was connected with her by a *long chain fastened round her neck*, and in this situation she was compelled all the day to *grub up the roots of shrubs and saplings*, to prepare ground for the plough. I travelled past Hedding’s as often as once in two weeks in the winter of 1828, and *always saw her.*”

The following is an extract from the diary of Rev. Elias Cornelius:—“New Orleans, Sabbath, February 15, 1818. Early this morning accompanied A. H. Esq. to the *hospital*. In the first room we entered, a poor negro man was lying upon a couch, an *IRON COLLAR TWO INCHES WIDE AND HALF AN INCH THICK, WAS CLASPED ABOUT HIS NECK.*”—Edwards’ Life of Cornelius, page 101.

Extract of a letter from Col. Thomas Rogers, an elder in the Presbyterian Church at Petersburg, Highland Co., Ohio:—“When a boy, in Bourbon Co., Ky., my father lived near a slaveholder of the name of Clay. I saw one of this man’s slaves, about seventeen years old, wearing a collar, *with long iron horns extending from his shoulders far above his head.*”

John M. Nelson, of Highland Co., Ohio, brother in law of Ex-Governor Trimble, says, in a recent letter—“In Staunton, Va., at the house of Mr. Robert M’Dowell, a merchant of that place, I once saw a colored woman, of intelligent and dignified appearance, attending to the business of the house, with an *iron collar* around her neck, with horns or prongs extending out on either side, and up, until they met at about a foot above her head, at which point there was a *bell attached*. This *yoke*, as they called it, I understood was to prevent her from running away, or to punish her for having done so. I have frequently seen *men* with iron collars.”

Rev. John Dudley, Mount Moris, Michigan, who was in Mississippi in 1830, testifies as follows:—“I saw a poor fellow compelled to work at ‘logging,’ with a galling *fetter* on his ankles, the weight of which can be judged by its size. It was at least three inches wide, half an inch thick, and something over a foot long. Whenever he lifted, the *fetter* rested on his bare ankles. If he lost his balance and made a misstep, which must very often occur in lifting and rolling logs, the torture of his *fetter* was severe. Thus he was doomed to work, day after day.”

1840.]

MARCH--THIRD MONTH.

[31 DAYS.]

when the rights of others are cloven down, not only turns traitor to human nature, but springs a mine under his own rights. And whoever protests against the robbery of others' rights, and pleads for their restoration, does most effectually defend, and give dignity and sacredness to his own.

Let petitions to congress be immediately put in circulation,

1st. For the immediate abolition of slavery in the District of Columbia.

2d. For the prohibition of the internal slave-trade.

3d. For the emancipation of the nation's 25,000 slaves in Florida.

4th. For the recognition of Haiti as an independent nation.

5th. For the repeal of the unconstitutional act of 1793.

A SUGGESTION--A TOUCHSTONE.

If the twenty-sixth congress should snatch at the infamy of its predecessors by adopting the gag, let petitions be immediately sent in, praying,

1st. That religious liberty may be secured to every person in the District.

2d. The rights of marriage. 3d. The right of the laborer to his wages.

4th. The right of all to instruction, &c., &c.

MOON'S PHASES.

● New Moon,

D. H. M.
3 11 9 a.

☾ First Quarter,

0 6 4 a.

○ Full Moon,

D. H. M.
7 11 39 a.

☾ Last Quarter,

26 1 52 m.

D. M.	D. W.	R.	S.	Lgth	Slow	Dec.	So.	Rises	High	MISCELLANEOUS.
		h m	h	h m	m s	o s'	A M	A M	A M	
1	S	6 22	6 11	16 12	31	7 26	10 0	5 12	9 29	PLEAD FOR THE WIDOW. <i>A storm of snow is near.</i>
2	Mo.	6 21	6 11	19 12	19	7 3	10 49	5 40	10 23	High tides. <i>"The civil-</i>
3	Tu.	6 19	6 11	21 12	6	6 40	11 37	sets	11 4	☉ eclips.; invis. <i>ized</i>
4	We.	6 18	6 11	24 11	53	6 17	a0 24	a6 34	11 42	<i>world are talking</i>
5	Th.	6 16	6 11	27 11	39	5 54	1 12	7 49	a0 17	☿ ☽ <i>about slavery."</i>
6	Fr.	6 15	6 11	30 11	25	5 31	2 1	9 6	0 52	☿ ☽ <i>Slaveholders</i>
7	Sa.	6 13	6 11	33 11	10	5 7	2 53	10 25	1 24	☾ Perigee. <i>find Bowie</i>
8	S	6 12	6 11	36 10	55	4 44	3 49	11 45	2 4	<i>knives and pistols</i>
9	Mo.	6 11	6 11	38 10	39	4 21	4 49	m	2 45	Low tides. <i>Rain. "poor</i>
10	Tu.	6 9	6 11	41 10	24	3 57	5 50	1 1	3 37	<i>N. H. election. tools"</i>
11	We.	6 8	6 11	44 10	8	3 33	6 53	2 10	4 34	<i>with which to</i>
12	Th.	6 6	6 11	47 9	50	3 10	7 54	3 7	6 0	<i>fight against</i>
13	Fr.	6 5	6 11	50 9	34	2 46	8 50	3 52	7 40	☿ in Perihelion. <i>the</i>
14	Sa.	6 3	6 11	53 9	17	2 23	9 41	4 26	9 3	Regulus S 10 0a.
15	S	6 2	6 11	56 9	0	1 59	10 29	4 54	10 8	Cor. hydrae S 9 29a.
16	Mo.	5 1	6 11	59 8	42	1 35	11 14	5 18	10 54	Changeable. <i>world's</i>
17	Tu.	5 59	7 12	2 8	24	1 12	11 57	rises	11 34	High tides. <i>scorn.</i>
18	We.	5 58	7 12	5 8	6	0 48	m	a6 51	m	<i>They become very un-</i>
19	Th.	5 56	7 12	7 7	48	0 24	0 40	7 55	0 6	☿ greatest elong. east.
20	Fr.	5 55	7 12	10 7	30	s 1	1 22	9 1	0 36	☉ enters ♉. spring eon.
21	Sa.	5 53	7 12	13 7	12	n 23	2 6	9 56	1 6	☿ fav. for obs. evening.
22	S	5 52	7 12	16 6	53	0 47	2 52	11 10	1 34	Middling tides. <i>easy</i>
23	Mo.	5 50	7 12	19 6	35	1 10	3 40	m	2 6	☾ Apogee. <i>and begin</i>
24	Tu.	5 49	7 12	22 6	17	1 34	4 30	0 13	2 38	<i>to think of emanci-</i>
25	We.	5 48	7 12	25 5	58	1 58	5 22	1 10	3 17	<i>Pleasant but cold.</i>
26	Th.	5 46	7 12	27 5	40	2 21	6 14	2 0	3 59	Low tides. <i>pating</i>
27	Fr.	5 45	7 12	30 5	21	2 45	7 6	2 42	4 56	<i>the slaves, that</i>
28	Sa.	5 43	7 12	33 5	3	3 8	7 56	3 17	6 20	☿ stationary. <i>they</i>
29	S	5 42	7 12	36 4	44	3 31	8 45	3 45	7 45	<i>may free themselves.</i>
30	Mo.	5 40	7 12	39 4	26	3 55	9 33	4 19	9 3	Mid. tides. M'thly Con.
31	Tu.	5 39	7 12	42 4	7	4 18	10 21	4 34	9 56	☿ sta. ☿ ☽ D. ☿ ☽ D.

BOSTON.



BRANDING SLAVES.

"**TWENTY DOLLARS REWARD.** Ranaway from the subscriber, a negro woman and two children; the woman is tall and black, and a few days before she went off, I burnt her with a hot iron on the left side of her face; I tried to make the letter M, and she kept a cloth over her head and face, and a fly bonnet over her head, so as to cover the burn; her children are both boys, the oldest is in his seventh year; he is a mulatto and has blue eyes; the youngest is a black and is in his fifth year.

[N. C. Standard, July 18, 1835.] MICAJAH RICKS, Nash County.

One hundred dollars reward for Pompey, 40 years old, he is branded on the left jaw.—Mr. R. P. Carney, in the Mobile Register, Dec. 22, 1838.

"Ranaway a negro girl called Mary, has the letter A branded on her cheek and forehead."—Mr. J. P. Ashford, Natchez Courier, August 24, 1838.

"Ranaway, Bill, has a burn on his buttock, from a piece of hot iron in shape of a T."—Mr. J. N. Dillahunty, Woodville, N. O. Com. Bulletin, July 21, 1837.

"**TWENTY DOLLARS REWARD.**—Ranaway from the subscriber a negro girl named Molly. The said girl was sold by Messrs. Wm. Payne & Sons, and purchased by a Mr. Moses, and sold by him to Thos. Frisley, of Edgefield District, of whom I bought her. She is 16 or 17 years of age, lately branded on the left cheek, thus, R, and a piece taken off her ear on the same side: the same letter on the inside of both her legs.

[Charleston, S. C. Courier, 1835.] "ARNER ROSS, Fairfield District."

"Was committed to jail a negro man, says his name is Josiah, branded on the thigh and hips in three or four places, thus (J. M.)—J. L. Jolley, Sheriff of Clinton, Co. M., in the Clinton Gazette, July 23, 1836.

About a year since I knew a slave, who had deserted his master, to be caught, and fastened to the stocks. On the next morning he was chained in an immovable posture, and branded in both cheeks with red hot irons of iron.—Letter from a clergyman written in Natchez, (Mi.) in 1833.

"Fifty dollars reward for my fellow Edward, he has the letter E on his arm."—Mr. Thos. Ledwith, Jacksonville, East Florida, in the Charleston, S. C. Courier, Oct. 1, 1838.

"Ranaway a negro boy Harper, has a scar on one of his hips in the form of a G."—Mr. W. Stansell, Picksville, Ala., in the Huntsville Dem. Aug. 29, 1837.

The masters seldom, if ever, try to govern their slaves by moral influence, but by whipping, kicking, beating, starving, branding, cat-hauling, loading with irons, imprisoning, or by some other cruel mode of torture. They often boast of having invented some new mode of torture, by which they have "tamed the rascals."—Rev. Horace Moulton, of the M. E. Church, Marlborough, Mass., who spent five years in Georgia, between 1817 and 1824.

1840.]

APRIL—FOURTH MONTH.

[30 DAYS.]

ELECTION OF PRESIDENT.

FREEMEN. In November of this year, you must say who shall be President of the United States from March 4, 1841, to March 3, 1845. Will you speak out for Liberty? Weigh well the claims of the different candidates. Take Freedom's touch-stone and try them with it.

I. MARTIN VAN BUREN. Before his election in 1836, he declared to you, "I prefer that all the people of the United States should understand that * * * I must go into the presidential chair the INFLEXIBLE and uncompromising opponent of *any attempt* on the part of Congress to abolish slavery in the District of Columbia, against" [what? the will of the people of the United States? No; the will of the people of the District even? No; but] "*the wishes of the slaveholding states!*" and also with a determination *equally decided* to RESIST the slightest interference with the subject in the states where it exists." Let this language be judged of in the light of his previous acts, especially of his casting vote, June 2, 1836, in favor of the bill, prohibiting post-masters from delivering "any pamphlet, news-

MOON'S PHASES.

● New Moon,
☾ First Quarter,

D. H. M.

2 11 33 m.
8 1 36 m.

○ Full Moon,

☾ Last Quarter,

D. H. M.

16 3 11 a.
24 7 5 a.

D. M.	D. W.	☾ R. S.	☾ Lgth Days	☾ Slow	☾ Dec.	☾ So.	☾ Rises	☾ High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>o n'</i>	<i>a m</i>	<i>a m</i>	<i>a m</i>	BE FITTIFUL.
1 We.	5	38 7	12 44	3 19	4 41	11 8	4 57	10 43	<i>Much fasting</i>
2 Th.	5	36 7	12 47	3 31	5 4	11 58	sets	11 13	<i>Fair and mild. among</i>
3 Fr.	5	35 7	12 50	3 13	5 27	a 0 50	a 8 11	11 54	<i>High tides. the slaves.</i>
4 Sa.	5	33 7	12 53	2 55	5 50	1 46	9 34	a 0 34	<i>Perigee. Said</i>
5 S	5	32 7	12 56	2 38	6 13	2 47	10 54	1 15	<i>the master of</i>
6 Mo.	5	31 7	12 59	2 21	6 35	3 50	m	1 59	<i>Connecticut election.</i>
7 Tu.	5	29 7	13 1	2 3	6 58	4 54	0 9	2 46	<i>♀ in aph. a western</i>
8 We.	5	28 7	13 4	1 46	7 20	5 56	1 10	3 39	<i>2 S 151m. boat, "The</i>
9 Th.	5	26 7	13 7	1 29	7 43	6 54	2 0	4 44	<i>Rain, perhaps snow.</i>
10 Fr.	5	25 7	13 10	1 13	8 5	7 46	2 37	6 4	<i>Low tides. slaves down</i>
11 Sa.	5	24 7	13 13	0 57	8 27	8 35	3 7	7 36	<i>2 S 44 m. the Miss</i>
12 S	5	22 7	13 15	0 41	8 49	9 20	3 31	8 53	<i>Mississippi, are</i>
13 Mo.	5	21 7	13 18	0 25	9 11	10 3	3 53	9 55	<i>Middling tides. half</i>
14 Tu.	5	19 7	13 21	0 10	9 32	10 45	4 13	10 36	<i>Dubhe on Mer. 9 17 a.</i>
15 We.	5	18 7	13 24	○ Fst	9 54	11 27	4 32	11 12	<i>Fair. starved.</i>
16 Th.	5	17 7	13 26	0 20	10 15	m	rises	11 55	<i>♀ in ☿. High tides.</i>
17 Fr.	5	15 7	13 29	0 34	10 36	0 10	a 8 1	m	<i>The boats, when</i>
18 Sa.	5	14 7	13 31	0 48	10 57	0 54	9 7	0 14	<i>☿ ☾. they stop at</i>
19 S	5	13 7	13 34	1 11	11 18	1 42	10 9	0 43	<i>☿ enters ☿. night, and</i>
20 Mo.	5	12 7	13 37	1 15	11 38	2 31	11 8	1 16	<i>☾ Apogee. ♀ stationary</i>
21 Tu.	5	10 7	13 39	1 27	11 59	3 22	m	1 51	<i>☿ ☾. constantly</i>
22 We.	5	9 7	13 42	1 39	12 19	4 13	0 0	2 22	<i>2 S 0 53m. boarded by</i>
23 Th.	5	8 7	13 44	1 51	12 39	5 5	0 45	2 59	<i>2 S 3 18m. slaves beg</i>
24 Fr.	5	6 7	13 47	2 2	12 59	5 54	1 22	3 48	<i>Fine for the season, ging</i>
25 Sa.	5	5 7	13 50	2 13	13 18	6 43	1 53	4 38	<i>Low tides. for some.</i>
26 S	5	4 7	13 52	2 23	13 38	7 30	2 19	5 50	<i>♀ in aph. thing to eat.</i>
27 Mo.	5	2 7	13 55	2 33	13 57	8 16	2 42	7 12	<i>Monthly concert. "I</i>
28 Tu.	5	1 7	13 58	2 42	14 16	9 3	3 5	8 22	<i>☿ ☾. was an hunger-</i>
29 We.	5	0 7	14 0	2 51	14 34	9 50	3 26	9 17	<i>ed, and ye gave me no</i>
30 Th.	4	59 8	14 3	2 59	14 53	10 41	3 50	10 4	<i>☿ ☾. ♀ ☾. meat!"</i>

BOSTON.



HUNTING SLAVES WITH DOGS AND GUNS.

The St. Francisville (La.) Chronicle, of Feb. 1, 1839, gives the following account of a 'negro hunt,' in that Parish.

"Two or three days since, a gentleman of this parish, in *hunting runaway negroes*, came upon a camp of them in the swamp, arrested two of them, but the third made fight; and upon *being shot in the shoulder*, fled to a sluice, where the *dogs succeeded* in drowning him."

The Rev. Francis Hawley, pastor of the Baptist Church in Colebrook, Ct., lived fourteen years in N. and S. Carolina. He says: "Runaway slaves are frequently hunted with guns and dogs. *I was once out on such an excursion, with my rifle and two dogs.* I trust the Lord has forgiven me!"

"HUNTING MEN WITH DOGS.—A negro who had absconded from his master, has been apprehended and committed to prison in Savannah. The editor who states the fact, adds, that he did not surrender till *he was considerably maimed by the dogs.*"—New York Com. Advertiser, June 8, 1827

It is common to keep dogs on the plantations, to pursue and catch runaway slaves.—Nehemiah Caulkins, Waterford, Ct., who lived in North Carolina.

There was a man living in Savannah when I was there, who kept a large number of dogs for no other purpose than to hunt runaway negroes. And he always had enough of this work to do.—Rev. H. Moulton, Marlboro' Mass

ADVERTISEMENTS OF RUNAWAYS.—"Ranaway Mary, has a *scar on her back and right arm, caused by a rifle ball.*"—Natchez Courier, June 15, 1838.

"Ranaway Caleb, is *shot in the thigh.*"—Macon Messenger, May 25, 1837.

"Ranaway Hambleton, *limps* where he was *shot* a few weeks ago, while runaway."—Vicksburg Register, Sept. 5, 1838.

"Sam, *several shots in his left arm and side.*"—Helena Journal, June 1, '33.

On my *se*, has a *wound by a rifle shot.*"—Southern Sun, August 7, 1838.

down *en*, has *two buck shots in his arm.*"—Vicksburg Register, July 18, 1838.

'don't *tain*, *shot in the hind parts of his legs.*"—Geo. Messen., July 27, 1837.

me *isaac*, has a *scar made by a pistol shot.*"—Geo. Journal, March 27, 1837.

"Jim, marked with *shot* in his right thigh."—Macon Messenger July 27, 1839.

"Stolen, a negro named Winter—the mark of *four or five buck shot* on his legs."—Natchitoches Herald, July 8, 1837.

ADVERTISEMENTS OF SLAVES IN JAIL.—"Committed a negro man, *very badly shot in the right side and hand.*"—Milledgeville Journal, May 29, 1838.

"Cuffee, is lame, occasioned by a *shot.*"—Camden, (S. C.) Courier, July 8, 1837.

"Simon, *badly shot* in his back and arm."—Petersburg Intel. May 22, 1838.

"Denis, *shot* in the arm."—R. W. Sizer, in the Grand Gulf Advert., July 8, 1837.

"Elijah, has a *scar occasioned by a shot.*"—Annapolis Repub. April 18, 1837.

1840.]

MAY—FIFTH MONTH.

[31 DAYS.]

paper, handbill, or other printed paper *touching* the subject of slavery, in any state in which their circulation is prohibited by law.

"The object of that bill," to use the language of Judge Jay, "was, by means of federal legislation, to build around the slave states, a rampart against the assaults of light and truth. Its absurdity was equalled only by its wickedness. Not a newspaper containing a debate in Congress, a report from a committee, a message from the president, a letter from the West Indies 'touching the subject of slavery,' could be legally delivered from a southern post office; and thousands of post-masters were to be employed in opening envelopes, and poring over their contents to catch a reference to the "Domestic Institution." By this bill, the Federal Government virtually surrendered to the states, the freedom of the press, and nullified the guarantee of this inestimable privilege, given by our fathers in the Constitution to every citizen. This bill, moreover, prepared the way for the destruction of civil and religious liberty. If every paper touching the subject of slavery might be suppressed, then the same fate might

MOON'S PHASES.

	D. H. M.	Full Moon,	16 6 50 m.
● New Moon,	1 7 25 a.	☾ Last Quarter,	24 8 53 m.
☾ New Quarter,	8 10 10 m.	● New Moon,	31 2 33 m.

D. M.	D. W.	R. S.	Lgth Days	Fast	Dec.	D. So.	D. Sets.	High W't'r	MISCELLANEOUS.
		<i>h m</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>A M</i>	<i>P M</i>	<i>A M</i>	BE COURTEOUS.
1	Fr.	4 57	8 14 5	3 6	15 11	11 36	7 11	10 46	Clear but cool. <i>Nature</i>
2	Sa.	4 56	8 14 8	3 14	15 29	10 35	8 34	11 43	☾ Perigee. <i>is lovely in</i>
3	S.	4 55	8 14 10	3 20	15 47	1 39	9 55	10 18	High tides. <i>its spring</i>
4	Mo.	4 54	8 14 13	3 26	16 4	2 45	11 4	1 8	☽ ☽ ☽. ☽ ☽ ☽. <i>dress,</i>
5	Tu.	4 52	8 14 15	3 31	16 21	3 50	1 55	2 46	☽ greatest elon. W. <i>but</i>
6	We.	4 51	8 14 17	3 36	16 38	4 51	0 0	2 46	Ct. legislature meets.
7	Th.	4 50	8 14 20	3 40	16 55	5 49	0 42	3 41	☽ S 2 23 m. <i>"all na-</i>
8	Fr.	4 49	8 14 22	3 44	17 11	6 37	1 14	4 40	Rain. <i>ture's smiles</i>
9	Sa.	4 48	8 14 24	3 47	17 27	7 23	1 41	5 52	Low tides. <i>are frowns</i>
10	S.	4 47	8 14 26	3 50	17 43	8 6	2 3	7 7	<i>to him who</i>
11	Mo.	4 46	8 14 29	3 52	17 58	8 48	2 22	8 18	☽ in ☽. <i>wears the</i>
12	Tu.	4 45	8 14 31	3 53	18 14	9 24	2 42	9 19	<i>chains of bon-</i>
13	We.	4 44	8 14 33	3 54	18 28	10 11	3 11	10 4	☽ S 11 19 a. <i>"dage."</i>
14	Th.	4 43	8 14 35	3 55	18 43	10 55	3 23	10 38	☽ S 1 45 m. <i>Said</i>
15	Fr.	4 42	8 14 37	3 54	18 57	11 41	3 46	11 16	<i>Rev. David Rice,</i>
16	Sa.	4 41	8 14 39	3 54	19 11	<i>m rises</i>	11 55	Shower. <i>one of the</i>	
17	S.	4 40	8 14 41	3 52	19 25	0 29	12 3	<i>☾ Apogee. fathers of</i>	
18	Mo.	4 39	8 14 43	3 50	19 38	1 19	9 58	0 23	High tides. <i>Ke</i>
19	Tu.	4 38	8 14 45	3 48	19 51	2 11	10 44	0 56	<i>tuckyt, and</i>
20	We.	4 37	8 14 47	3 45	20 3	3 2	11 23	1 32	☽ enters ♀. <i>brunary</i>
21	Th.	4 36	8 14 48	3 41	20 16	3 51	11 55	2 6	☽ S 1 24 m. <i>until</i>
22	Fr.	4 35	8 14 50	3 37	20 28	4 39	<i>m</i>	2 44	☽ S 10 49 a. <i>to ☽</i>
23	Sa.	4 34	8 14 52	3 33	20 39	5 26	0 23	3 30	<i>ply his hunger,</i>
24	S.	4 33	8 14 53	3 27	20 50	6 11	0 46	4 20	Rain. <i>but the slave,</i>
25	Mo.	4 32	8 14 55	3 22	21 1	6 55	1 6	5 16	Low tides. <i>M'thly Con.</i>
26	Tu.	4 32	8 14 56	3 15	21 12	7 40	1 27	6 22	<i>though starving,</i>
27	We.	4 31	8 14 58	3 9	21 22	8 28	1 49	7 29	☽ ☽ ☽. <i>dare not do</i>
28	Th.	4 30	8 14 59	3 1	21 31	9 19	2 13	8 32	<i>it, on penalty of</i>
29	Fr.	4 30	8 15 1	2 54	21 41	10 15	2 42	9 24	☽ S 0 50 m. <i>death, or</i>
30	Sa.	4 29	8 15 2	2 45	21 50	11 17	3 20	10 20	☽ Perigee. <i>some severe</i>
31	S.	4 28	8 15 4	2 37	21 58	12 23	4 9	11 16	☽ S 9 59 a. <i>punishment!"</i>



SELLING A MOTHER FROM HER CHILD.

"Do you often buy the wife without the husband?" "Yes, very often; and frequently, too, they sell me the mother while they keep her children. I have often known them take away the infant from its mother's breast, and keep it, while they sold her."—*Prof. Andrews, late of the University of N. C., in his recent work on Slavery and the Slave-Trade, p. 147, relates the foregoing conversation with a slave-trader on the Potomac.*

Hon. James K. Paulding, the Secretary of the Navy of the U. States, in his "Letters from the South," published in 1817, says he heard a slave-trader say—"Many is the time I have separated wives from husbands, and husbands from wives, and parents from children; but then I made them amends by marrying them again as soon as I had a chance; that is to say, I made them call each other man and wife, and sleep together, which is quite enough for negroes. I made one bad purchase, though," continued he. "I bought a young mulatto girl, a lively creature, a great bargain. She had been the favorite of her master, who had lately married. The difficulty was to get her to go, for the poor creature loved her master. However, I swore most bitterly I was only going to take her to her mother's at—, and she went with me, though she seemed to doubt me very much. But when she discovered, at last, that we were out of the state, I thought she would go mad; and, in fact, the next night she drowned herself in the river close by. I lost a good five hundred dollars by this foolish trick."—*Vol. I. p. 121.*

"One of my neighbors sold to a speculator a negro boy, about 14 years old. It was more than his poor mother could bear. Her reason fled, and she became a perfect *maniac*, and had to be kept in close confinement. She would occasionally get out and run off to the neighbors. On one of these occasions she came to my house. With tears rolling down her cheeks, and her frame shaking with agony, she would cry out, 'don't you hear him—they are whipping him now, and he is calling for me!' This neighbor of mine, who tore the boy away from his poor mother, and thus broke her heart, was a member of the Presbyterian church."—*Rev. Francis Hawley, Baptist Minister, Colebrook, Ct.*

"Absconded from the subscriber, a negro man, by the name of Wilson. He was born in the county of New Kent, and raised by a gentleman named Ratliffe, and by him sold to a gentleman named Taylor, on whose farm he had a wife and several children. Taylor sold him to Mr. Slater, who, in consequence of removing to Alabama, Wilson left; and when retaken was sold, and afterwards purchased, by his present owner, from T. McCargo & Co., of Richmond."—*Richmond Whig, July 25, 1837.*

[18-10.]

JUNE—SIXTH MONTH.

[30 DAYS.]

just as constitutionally be awarded to every paper *touching* the conduct of the administration, or the doctrine of the Trinity. It established a censorship of the press on one subject, which might afterwards be extended to others.

Martin Van Buren's casting vote would have made this bill a law, but for the votes of seven southern senators afterwards given against it. But in paying for his sixty-one southern electoral votes, our "democratic" president truckled still more to slavery, in threatening to veto any bill which a majority of both Houses of Congress might pass, to prohibit the unlimited robbery of "the working classes" at the seat of government.

Mr. Van Buren's principles are well understood at the south. The Alabama Legislature recently "*Resolved*," that the present administration of the general government by *promoting the interests of the south, and guarding our institutions*, has won our admiration and secured our support." Says the Richmond Enquirer, (in 1838,) "Abandon him, and where can we get a man from the north, whose views are more congenial with the rights of the south?" N. B. His declaration quoted above, and his casting vote

MOON'S PHASES.

D. H. M.
 ☽ First Quarter, 6 8 33 a.
 ○ Full Moon, 14 10 5 a.

D. H. M.
 ☾ Last Quarter, 22 6 45 a.
 ● New Moon, 29 9 11 m.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Fast.	☉ Dec.	☽ So.	☽ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s ° N'</i>		<i>A M</i>	<i>A M</i>	<i>P M</i>	
1	Mo.	4 28 8	15 5	2 28 22	7	1 30	9 45	a 0 8	☽ S 9 54a. Slaves are
2	Tu.	4 27 8	15 6	2 19 22	15	2 35	10 34	0 58	☽ S 0 32m. tortured
3	We.	4 27 8	15 7	2 9 22	22	3 35	11 11	1 46	N. H. legislature meets.
4	Th.	4 26 8	15 8	1 59 22	29	4 29	11 40	2 36	that their mas-
5	Fr.	4 26 8	15 9	1 48 22	36	5 17	m	3 29	♀ in ☉. ters may be
6	Sa.	4 25 8	15 10	1 38 22	42	6 2	0 4	4 21	Fair and fine. pamper-
7	S	4 25 8	15 11	1 27 22	48	6 44	0 25	5 11	Low tides. ed. Said
8	Mo.	4 24 8	15 12	1 15 22	53	7 26	0 45	6 9	☽ S 0 5m. Mr. Left
9	Tu.	4 24 8	15 12	1 4 22	59	8 7	1 4	7 13	☽ ☉. ♀ in Perihelion.
10	We.	4 23 8	15 13	0 52 23	3	8 50	1 24	8 16	♀ in Sup. ☉. wich.
11	Th.	4 23 8	15 14	0 40 23	7	9 35	1 47	9 14	☐ ☉. 2 ☉ p. son of u
12	Fr.	4 23 8	15 15	0 28 23	11	10 22	2 15	10 4	Virginia Slave.
13	Sa.	4 22 8	15 15	0 16 23	15	11 12	2 48	10 47	☽ Apogee. holder.
14	S	4 22 8	15 16	☉ 23	18	m	rises	11 26	Frequent "From dawn
15	Mo.	4 22 8	15 16	Slow 23	20	0 3	a 8 38	m	showers. to dark the
16	Tu.	4 22 8	15 16	0 22 23	23	0 54	9 19	0 2	Rather high tides. slaves
17	We.	4 22 8	15 17	0 35 23	25	1 44	9 53	0 38	☽ S 8 44a. must bend
18	Th.	4 22 8	15 17	0 48 23	26	2 33	10 21	1 12	☽ S 11 16a. to their
19	Fr.	4 22 8	15 17	0 59 23	27	3 19	10 45	1 48	work." Jeffers
20	Sa.	4 21 8	15 17	1 13 23	28	4 4	11 6	2 26	☉ enters ☉. Sr. begin
21	S	4 22 8	15 17	1 26 23	28	4 47	11 27	3 8	Warm. said, the slav
22	Mo.	4 22 8	15 17	1 39 23	27	5 32	11 46	3 52	☽ p. Low tides.
23	Tu.	4 22 8	15 17	1 52 23	27	6 15	m	4 37	holders are "nursed."
24	We.	4 22 8	15 17	2 5 23	26	7 3	0 9	5 28	☽ S 8 13a. educated.
25	Th.	4 22 8	15 16	2 18 23	24	7 55	0 34	6 28	stationary. ♀ in ☉.
26	Fr.	4 22 8	15 16	2 30 23	22	8 52	1 6	7 41	☽ S 10 41a. and daily
27	Sa.	4 22 8	15 16	2 43 23	20	9 55	1 49	8 50	exercised in tyrann-
28	S	4 22 8	15 15	2 55 23	17	11 1	2 44	10 1	p Perigee. ☽ ☉.
29	Mo.	4 23 8	15 15	3 7 23	14	a 0 8	sets	11 3	Rain. Monthly Concert.
30	Tu.	4 23 8	15 14	3 19 23	11	1 12	a 9 0	11 58	Rather high tides. ny."

BOSTON.



WOMEN AT WORK IN THE FIELD.

Mr. Lemuel Sapington, a native of Maryland, formerly a slave-trader, now a respectable citizen of Lancaster, Pa., in a letter dated January 21, 1839, speaking of slaves in the southern part of Virginia, says:—

"Among the gangs, are often young women, who bring their children to the fields, and lay them in a fence corner, while they are at work. When a child is three weeks old, a woman is considered in working order. I have seen a woman, with her child strapped to her back, laboring the whole day, beside a man, perhaps the father of the child, and he not being permitted to give her any assistance, himself being under the whip."

Rev. Francis Hawley, pastor of the Baptist church, Colebrook, Ct., who lived seventeen years in North and South Carolina, says:—

"Those who are with child are driven to their task till within a few days of the time of their delivery; and when the child is a few weeks old, the mother must again go to the field. If it is far from her hut, she must take her babe with her. If the child cries, she cannot go to its relief; the eye of the overseer is upon her: and if, when she goes to nurse it, she stays a little longer than the overseer thinks necessary, he commands her back to her task. Brother, you cannot begin to know what the poor slave mothers suffer on thousands of plantations at the south."

Rev. Horace Moulton, of the Methodist Episcopal church, says:—

"Women are seen bringing their infants into the field to their work, and leading others, who are not old enough to stay in the cabins with safety. When they get there, they must set them down in the dirt and go to work. Some, who have very young ones, fix a little sack, and place the infants on their back and work. One reason is, the child will not cry so much when it can hear a mother's voice. Another is, the mothers fear the *poisonous snakes*. I never knew any place where the land is so infested with venomous snakes, as in the low lands round about Savannah. To secure their infants from poisonous snakes, females often work with their infants on their backs."

"The South-west, by a Yankee," was published by the Harpers, N. Y., 1835. The writer takes great pains to impress his readers with the beauties of slavery. Yet he says, (vol. iii. p. 125.) "On most plantations females are allowed a month's cessation from ~~the~~ FIELD labor before and after confinement. But it cannot be denied that on some plantations, nothing but *actual confinement* releases them from the field, to which the mother soon after returns, leaving an infant a few days old (*! ! !*) at the "quarters."

[1840.]

JULY--SEVENTH MONTH.

[31 DAYS.]

for the post-office gag-law, displayed in **Full-Faced** type, headed the editorial columns of southern partizan papers, just before the presidential election in 1836. The Southern Banner, (Athens, Georgia, Oct. 15, 1836,) after quoting largely from his letters to slaveholders, says: "From these opinions, which are set forth without shadow or coloring, it is seen that Mr. Van Buren is perfectly orthodox and democratic in all his views and feelings." Let the free states see that their candidates speak, "without shadow or coloring," for liberty.

II. HENRY CLAY. 1st. He has been a slaveholder for forty years.

2d. He was one of the founders, and is now the president of the American Colonization Society, which has been warmly defended, on the ground that it would contribute to "the strength and continuance" of slavery. (Af. Rep. vol. I, 227,) and "arrest the wild spirit of abolitionism," (Richmond Whig, Jan. 12, 1838.) In 1838, a county Colonization Society in Alabama, auxiliary to the American, in commending colonization, says: "We consider the measure, of all others, best calculated to preserve good

MOON'S PHASES.

D. H. M.

☐ First Quarter, 6 11 15 m.

☉ Full Moon, 14 0 41 a.

D. H. M.

☾ Last Quarter, 22 1 56 m.

● New Moon, 28 4 33 a.

D. M.	D. W.	☉ R. S.	Lgth Days	☉ Slow	☉ Dec.	☽ So.	☽ Sets.	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	
1	We.	4 23 8	15 13	3 31	23 7	2 10	9 33	0 45	BE TEMPERATE.
2	Th.	4 24 8	15 13	3 42	23 2	3 21	0 1	1 34	☉ 1st't from the earth
3	Fr.	4 24 8	15 12	3 54	22 58	3 50	10 22	2 19	At this hot season,
4	Sa.	4 25 8	15 11	4 6	22 52	4 34	10 42	3 1	remember the testi-
5	S	4 25 8	15 10	4 15	22 47	5 17	11 2	3 41	mony of a Kentucky
6	Mo.	4 25 8	15 9	4 25	22 41	5 59	11 23	4 22	physician who says,
7	Tu.	4 26 8	15 8	4 35	22 35	6 42	11 45	4 58	Warm with showers.
8	We.	4 27 8	15 7	4 44	22 28	7 27	m	5 55	Low tides. the slaves
9	Th.	4 27 8	15 6	4 53	22 21	8 13	0 11	7 5	"are crowded together
10	Fr.	4 28 8	15 5	5 1	22 13	9 2	0 42	8 23	in a small hut, ill
11	Sa.	4 28 8	15 3	5 9	22 5	9 53	1 20	9 28	ventilated and sur-
12	S	4 29 8	15 2	5 17	21 57	10 44	2 4	10 20	☽ Apogee. rounded
13	Mo.	4 30 8	15 1	5 24	21 49	11 35	2 59	11 3	with filth."
14	Tu.	4 30 8	14 59	5 30	21 40	m	rises	11 43	Said a
15	We.	4 31 8	14 58	5 37	21 30	0 25	8 20	m	Changeable. Florida
16	Th.	4 32 8	14 57	5 42	21 20	1 12	8 44	0 19	High tides slave-
17	Fr.	4 33 8	14 55	5 47	21 10	1 58	9 7	0 53	Vega S. 10 44 a. holder
18	Sa.	4 33 8	14 53	5 52	21 0	2 42	9 28	1 28	☽ greatest elong. east.
19	S	4 34 8	14 52	5 56	20 49	3 25	9 49	2 4	Altair S 11 48a. to Mr.
20	Mo.	4 35 8	14 50	6 0	20 38	4 10	10 9	2 44	☽ S 8 57a. "I wd
21	Tu.	4 36 8	14 48	6 3	20 26	4 56	10 33	3 18	☽ S 8 57a. "I wd
22	We.	4 37 8	14 47	6 5	20 15	5 44	11 1	3 58	Windy with rain. ☽
23	Th.	4 38 8	14 45	6 7	20 2	6 38	11 38	4 41	☉ enters ☉. niggers
24	Fr.	4 38 8	14 43	6 8	19 50	7 36	m	5 47	☽ in Aph. Low tides.
25	Sa.	4 39 8	14 41	6 9	19 37	8 39	0 25	7 10	☽ in Sup. ☽ till 11
26	S	4 40 8	14 39	6 10	19 24	9 45	1 26	8 42	or 12 o'clock at
27	Mo.	4 41 8	14 37	6 9	19 10	10 49	2 40	9 55	☽ Perigee. night, and
28	Tu.	4 42 8	14 35	6 8	18 56	11 50	sets	10 57	Monthly Concert. have
29	We.	4 43 8	14 33	6 7	18 42	a 0 46	a 7 56	11 50	Changeable. them up
30	Th.	4 44 8	14 31	6 4	18 28	1 37	8 21	a 0 34	☽ in Perihelion. by
31	Fr.	4 45 8	14 29	6 2	18 13	2 24	8 43	1 13	☽ ☽ D. four in the
									☽ stationary. morning."



"ON THE SIDE OF THEIR OPPRESSORS WAS POWER."

A letter from Rev. William Dickey, of Bloomingburg, Fayette county, Ohio, to Rev. John Rankin, of Ripley, Ohio, was published 14 years since, containing a description of the *cutting up of a slave*. The perpetrators of the deed were two brothers, Lilburn and Isham Lewis, NEPHEWS TO PRES. JEFFERSON. The letter has been scattered all over the country, south and north. Hundreds of people around the mouth of Cumberland River are personally knowing to these facts. *There* are the records of the court that tried the wretches. *There* are their acquaintances and kindred still alive. All over that region of country, the butchery of George is a matter of public notoriety. Rev. Wm. Dickey, was for many years a pastor in Kentucky. He is now an aged and highly esteemed member of the Chillicothe Presbytery, Ohio. The following is an extract from his letter:

"In the county of Livingston, Ky., near the mouth of Cumberland River, lived Lilburn Lewis, a sister's son of the celebrated Jefferson. He was the wealthy owner of a gang of negroes, who would run away. Among the rest was a boy of seventeen, who having just returned from a skulking spell, was sent for water, and let fall an elegant pitcher which was dashed to shivers. This was made the occasion for reckoning with him. It was night—the master had the slaves all collected, and a rousing fire put on. When the door was secured, he opened to them the design of the interview, namely, that they might be effectually advised to *stay at home and obey his orders*. He now called up George, bound him with cords, and by the assistance of Isham Lewis, his brother, laid him on a broad bench. He then proceeded to *hack off George at the ankles!* It was with the *broad axe!* In vain did the victim *scream and roar!* Casting the feet into the fire, he lectured them at some length. He next *chopped him off below the knees!* George *roaring out* and praying his master to begin at the *other end!* He admonished them again, throwing the legs into the fire—then, above the knees, tossing the joints into the fire—the next stroke severed the thighs from the body; these were committed to the flames—and so the arms, head, and trunk, until all was in the fire!"

We have not room for the rest of the letter; suffice to say that Lilburn Lewis, after being frustrated in a design to kill his wife, lest she might testify against him, shot himself before the day appointed for his trial. His brother Isham was tried and sentenced to death, but escaped; went to Natchez, married, kept up a correspondence with his friends in Kentucky, and finally died there a few years since. The Rev. Mr. Dickey knew both the men well, and lived near them at the time of the tragedy.

1840.]

AUGUST—EIGHTH MONTH.

[31 DAYS.]

order and proper discipline among our slaves." In a speech in favor of colonization, Mr. Clay said: "It is far from the intention of this society to affect, in any manner, the tenure by which a certain species of property is held," or in plain English, when republicans have their feet upon the necks of millions, Colonization says, 'why should I care?' With such views of the society, Henry Clay is its president.

When the bill for the admission of Michigan to the Union, was under consideration in the United States Senate, Mr. Clay gave a specimen of colonization benevolence towards free colored citizens, by making a motion to deprive them of the right to vote on the question of its acceptance by the people. See *Senate Journal*.

3d. His great personal and official influence, when speaker of the U. S. H. of Rep., secured the admission of Missouri into the Union as a slave state.

4th. He gave his casting vote, Feb. 19, 1819, in favor of perpetual slavery in Arkansas, at a time when that territory was almost entirely uninhabited, thus struggling for the widest possible extension of legalized crime

MOON'S PHASES.

D. H. M.	D. H. M.
First Quarter, 5 0 24 m.	Last Quarter, 20 7 30 m
Full Moon, 13 2 27 m.	New Moon, 27 1 58 m

D.	W.	R.	S.	Lgth	Days	Slow	Dec.	So.	Sets	High	W't'r	MISCELLANEOUS.
		h m	h m		m s		ON'		PM	PM	PM	DO JUSTLY.
1 Sa.	4	46	8	14	27	5 58	17 58	3 8	9 4	1 50	5	S 88. What we do
2 S	4	48	8	14	25	5 54	17 43	3 52	9 24	2 26	21 □ ○.	willingly is
3 Mo.	4	49	8	14	23	5 50	17 27	4 36	9 47	3 1	3	Ill. & Indiana elections.
4 Tu.	4	50	8	14	20	5 45	17 11	5 20	10 11	3 32	1	no burden. The
5 We.	4	51	8	14	18	5 39	16 55	6 7	10 41	4 12	1	Rain. slave's will is al-
6 Th.	4	52	8	14	15	5 32	16 38	6 56	11 17	5 3	1	Low tides. ways cross.
7 Fr.	4	54	8	14	13	5 25	16 22	7 46	m	6 22	2	Apogee. ed. Said a
8 Sa.	4	55	8	14	11	5 17	16 5	8 37	0 0	7 37	1	Rastaben S 834a. slave
9 S	4	56	8	14	8	5 9	15 47	9 29	0 51	8 58	1	to Dr. Channing,
10 Mo.	4	57	8	14	6	5 0	15 30	10 20	1 51	9 59	1	speaking of her work.
11 Tu.	4	58	8	14	3	5 51	15 12	11 10	2 54	10 45	1	Middling tides. "No
12 We.	5	0	7	14	1	4 41	14 54	11 56	4 3	11 25	1	Signs of a storm. part
13 Th.	5	1	7	13	59	4 30	14 36	m	rises	m	2	ℳ eclipsed; visible.
14 Fr.	5	2	7	13	56	4 19	14 17	0 41	a7 35	0 2	2	High tides. pleasant.
15 Sa.	5	3	7	13	54	4 8	13 59	1 25	7 56	0 36	1	We forced to do it."
16 S	5	4	7	13	51	3 56	13 40	2 10	8 17	1 8	1	The law of Moses
17 Mo.	5	6	7	13	49	3 43	13 21	2 56	8 40	1 40	1	Altair S 954a. required
18 Tu.	5	7	7	13	46	3 30	13 1	3 44	9 7	2 14	1	wages to be prompt-
19 We.	5	8	7	13	43	3 16	12 42	4 36	9 40	2 49	1	ℳ stationary. ly paid
20 Th.	5	10	7	13	41	3 2	12 22	5 32	10 23	3 31	1	to the laborer, be-
21 Fr.	5	11	7	13	38	2 48	12 2	6 33	11 18	4 24	1	More rain. cause "he
22 Sa.	5	12	7	13	35	2 33	11 42	7 36	m	5 37	1	○ enters ℳ. setteth
23 S	5	14	7	13	33	2 17	11 21	8 39	0 25	7 15	1	ℳ Perigee. HIS HEART
24 Mo.	5	15	7	13	30	2 1	11 1	9 40	1 42	8 47	1	ℳ stationary. ♂ & ♀
25 Tu.	5	16	7	13	27	1 45	10 40	10 37	3 0	9 56	1	upon it." "Wo unto
26 We.	5	18	7	13	25	1 29	10 19	11 30	4 16	10 53	1	○ eclipsed; invisible.
27 Th.	5	19	7	13	22	1 12	9 58	a0 18	sets	11 42	1	Changeable. him that
28 Fr.	5	20	7	13	19	0 54	9 37	1 5	a7 11	a0 21	1	High tides. useth his
29 Sa.	5	22	7	13	17	0 37	9 16	1 49	7 32	0 56	1	Altair S 96a. neighbor's
30 S	5	23	7	13	14	0 19	8 54	2 34	7 54	1 27	1	service without wa-
31 Mo.	5	25	7	13	11	0 0	8 33	3 19	8 18	1 56	1	Monthly Concert. ges



SANCTIFIED HATE. LEGALIZED HATE.

"In 1835, Anthony Provost, an upright, industrious and sober man, of N. Y. city, applied for a license to drive a cart. He was refused because he was colored. He worked with his horse and cart a short time, and was fined \$20; but on the application of friends the fine was remitted, on payment of costs, and engagement to use his horse and cart no more.

In 1836, William Hewlett, of N. Y., a well known and respectable colored man, for whom forty firms, (mostly booksellers) petitioned, was likewise refused a carman's license, merely because he was colored.

"NEGRO SEATS."

The number of Protestant Churches in the United States is nearly TWENTY THOUSAND, with more than a MILLION AND A HALF of communicants. Some of these churches, doubtless, have no "negro seat," because they have no people of color to thrust into them. But it is notorious that *almost every church* has one, if persons of color are in the habit of attending upon its worship. That such persons are to occupy those seats and *no others*, is not merely *expected* but *required*—they have *no option*—"sit here or budge," is the *spirit* of the law, however its executive may phrase it, in carrying it out. Now this setting apart of an exclusive seat for colored persons, is an expression of *feeling* toward them. What *kind* of feeling is it? It must be either *respect*, or its *opposite*, or *neither*. That it is respect for them, none claim—and to say that it is neither respect nor its opposite, but a feeling of entire *indifference*, is absurd, for if they have *no feelings* towards colored persons why such strong feelings about their *seats*? Why single out certain seats for them and *make* them sit in them? Every body knows that the feeling toward colored persons, expressed by the "negro seat," is dislike, aversion, contempt—and why? because they are *what God made them*. That hue and those features which the churches thus publicly deride and blasphemously criticise and scout, by compelling all who have them to sit *apart*—because they have them—God *approves*—they are his own hand-writing upon their forms—pronounced by himself "very good"—and to convert them into a BADGE OF DEGRADATION, is monstrous impiety. Every church that has a "negro seat," keeps posted upon its walls a standing criticism upon God's workmanship, a public proclamation of their contempt for it. Every such church is carrying on a *public quarrel* with its professed HEAD; and in the language of scripture we say to its minister, its officers, its members—"BE YE RECONCILED TO GOD." "*If ye have respect to persons ye COMMIT SIN.*" "PUT AWAY FROM AMONG YOU THE ACCURSED THING."

5th. He first proposed the annexation of Texas, by a motion to that effect, April 3, 1820.

6th. He has earnestly contended against the abolition of slavery in the District of Columbia, or in "any territory of the United States," and introduced resolutions into the U. S. Senate, denouncing "the interference of the citizens of any of the states" to effect either of these objects. See his resolutions passed May 10, 1838.

7th. He zealously opposed the calling of a convention in Kentucky, a measure without which, the abolition of slavery by law CANNOT TAKE PLACE IN THAT STATE. Geo. W. Weissenger, who is associate editor of the Louisville Journal, the leading Clay paper at the west, in a letter dated July 6, 1838, says: "It is well known here that Mr. Clay is warmly opposed to a convention. While the Convention Law was under discussion, letters were received from him, remonstrating against the passage of the law."

8th. Feb. 7th, 1838, he made his "great" speech for—southern votes, in which he said, "The liberty of the descendants of Africa in the United States, is incompatible with the liberty of the European descendants."

MOON'S PHASES.

	D. H. M.		D. H. M.
☾ First Quarter,	3 5 54 a.	☽ Last Quarter,	18 0 51 a.
☾ Full Moon,	11 3 7 a.	☽ New Moon,	25 1 51 a.

D. M.	D. W.	☾ R. S.	Lgth Days	☾ Slow	☾ Dec.	☾ So.	☾ Sets	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° N'</i>	<i>PM</i>	<i>PM</i>	<i>A M</i>	LOVE MERCY.
1 Tu.		5 26 7	13 8	0 18	8 11	4 6	8 51	2 26	Vermont election.
2 We.		5 27 7	13 5	0 37	7 49	4 54	9 20	3 2	☽ fav. for observ. morn.
3 Th.		5 29 7	13 3	0 56	7 27	5 44	10 0	3 43	Fine autumnal weather.
4 Fr.		5 30 7	13 0	1 16	7 5	6 36	10 49	4 30	☾ Apogee. ☽ ☽ ☾ Low
5 Sa.		5 31 7	12 57	1 36	6 43	7 27	11 45	5 38	tides. Abundant har-
6 S.		5 33 7	12 54	1 56	6 20	8 18	m	7 2	vests. Said John C.
7 Mo.		5 34 7	12 52	2 16	5 58	9 8	0 47	8 29	Maine election. Cal.
8 Tu.		5 36 7	12 49	2 36	5 35	9 56	1 54	9 37	Middling tides. hour
9 We.		5 37 7	12 46	2 57	5 12	10 43	3 2	10 26	in the U. S. Senate.
10 Th.		5 38 7	12 43	3 18	4 50	11 28	4 11	11 5	☽ ☽ ☾ in 1833. "He
11 Fr.		5 40 7	12 40	3 39	4 27	m	rises	11 43	Fine for the season. who
12 Sa.		5 41 7	12 38	4 0	4 4	0 13	11 31	m	High tides. earns the mo-
13 S.		5 43 7	12 35	4 21	3 41	1 0	6 53	0 17	ney, who digs it from
14 Mo.		5 44 7	12 32	4 42	3 18	1 49	7 18	0 48	the earth, has a just ti-
15 Tu.		5 45 7	12 29	5 3	2 55	2 40	7 50	1 21	tle to it against the uni-
16 We.		5 47 7	12 26	5 24	2 32	3 36	8 30	1 55	verse." The farmer
17 Th.		5 48 7	12 23	5 45	2 8	4 35	9 22	2 38	☾ Perigee. sneats cheer-
18 Fr.		5 50 7	12 21	6 6	1 45	5 38	10 25	3 27	Continues warm. fully
19 Sa.		5 51 7	12 18	6 27	1 22	6 40	11 37	4 23	Low tides. for himself
20 S.		5 53 7	12 15	6 48	0 58	7 41	m	5 47	and family. Let an
21 Mo.		5 54 7	12 12	7 9	0 35	8 38	0 54	7 21	aristocrat snatch the
22 Tu.		5 55 7	12 9	7 30	n. 12	9 31	2 11	8 49	Aut. begins. fruits of
23 We.		5 57 7	12 6	7 51	s. 12	10 20	3 25	9 56	Harvest moon. his toil
24 Th.		5 58 7	12 3	8 12	0 35	11 6	4 37	10 49	Look for rain. ☽ riot on
25 Fr.		6 0 12	1	8 32	0 59	11 51	acts	11 31	Very high tides. them
26 Sa.		6 1 11	58	8 52	1 22	0 35	a6	6 a0	3 before his eyes, while
27 S.		6 3 6	11 55	9 12	1 45	1 21	6 29	0 35	he starves, and he
28 Mo.		6 4 6	11 52	9 32	2 9	2 7	6 59	1 4	Monthly Concert. will
29 Tu.		6 5 6	11 49	9 51	2 32	2 55	7 27	1 31	☽ ☽ ☾ know how
30 We.		6 7 6	11 46	10 10	2 56	3 45	8 4	2 6	to pity the slave.



"LAWLESS" BURNING OF MEN "BY THE MANY."

April, 28, 1836, in St. Louis, Mo., a black man named McIntosh, who had stabbed an officer, that had arrested him, was seized by the multitude, and fastened to a tree *in the midst of the city*, in the open day, and in the presence of an immense throng of citizens, was burnt to death.

The Alton (Ill.) Telegraph, in its account of the scene says:

"All was silent while they were piling wood around their victim; when the flames seized upon him he uttered an awful howl, attempted to sing and pray, and then hung his head and suffered in silence, except in the following instance:—After the flames had surrounded their prey, his eyes burnt out of his head, and his mouth seemingly parched to a cinder, some one in the crowd, proposed to put an end to his misery by shooting him, when it was replied, 'that would be of no use, since he was already out of pain.' 'No, no,' said the wretch, I am suffering as much as ever; shoot me, shoot me.' 'No, no,' said one, 'he shall not be shot. *I would sooner slacken the fire, if that would increase his misery;*' and the man who said this was, as we understand, an *OFFICER OF JUSTICE.*"

The St. Louis correspondent of a New York paper adds:—"The shrieks and groans of the victim were loud and piercing, and to observe one limb after another drop into the fire was awful indeed. I visited the place this morning; only a part of his head and body were left."

Hon. Luke E. Lawless, Judge, of the Circuit Court of Missouri, at its session, in St. Louis, some months after, decided that since the burning of McIntosh was the act, directly or by countenance, of a *majority* of citizens, it is a 'case which transcends the jurisdiction,' of the Grand Jury!

The 'New Orleans Post,' of June 7, 1836, publishes the following:—"We understand, that a negro man was lately condemned, by the mob, to be *BURNED OVER A SLOW FIRE*, which was put into execution at Grand Gulf, Mississippi, for murdering a black woman and her master."

"Tuscaloosa, Ala., June 20, 1827.—Last week a Mr. M'Neilly charged a slave with theft. M'Neilly, and his brother, seized him, and were about to chastise him, when the negro stabbed M'Neilly. The negro was taken before a justice, who *waived his authority*. A crowd collected, and he acted as *president of the mob*, and put the vote, when it was decided he should be *immediately burnt to death.*" He was led to the tree, a large quantity of pine knots placed around him, the fatal torch applied to the pile, and the miserable being was in a short time burned to ashes. This is the **SECOND** negro who has been **THUS** put to death, without judge or Jury, in this county."—African Observer, for August, 1827.

[1840.]

OCTOBER--TENTH MONTH.

[31 DAYS.]

III. WILLIAM HENRY HARRISON. In December, 1802, while Governor of Indiana Territory, he was president of a convention of the people of that territory, held at Vincennes, and transmitted to congress a memorial of the convention, praying that the sixth article of the "Ordinance of '87," which prohibited slavery there, *might be suspended*. (See Am. State papers, 1803.) His efforts to make Indiana a slave state were prosecuted for years while he was Governor of that territory.

In 1819, on a question which was to decide whether slavery should be forever legalized on 200,000 square miles of purchased territory, including Missouri, Arkansas, and the territory west of it, he seized every opportunity to vote for this complicated villany." See seven of his votes on this subject recorded in the Almanac of last year. So basely did he bow to slavery, that even Ohio was shocked. He was indignantly rejected at the next congressional election in 1822. The National Intelligencer of Oct. 20, 1822, says: "It is confirmed to us, that Mr. Gazley is elected in opposition to General Harrison. A friend informs us, which we are sorry

MOON'S PHASES.

D. H. M.

☾ First Quarter, 3 1 5 a.

☉ Full Moon, 11 2 43 m.

☾ Last Quarter,

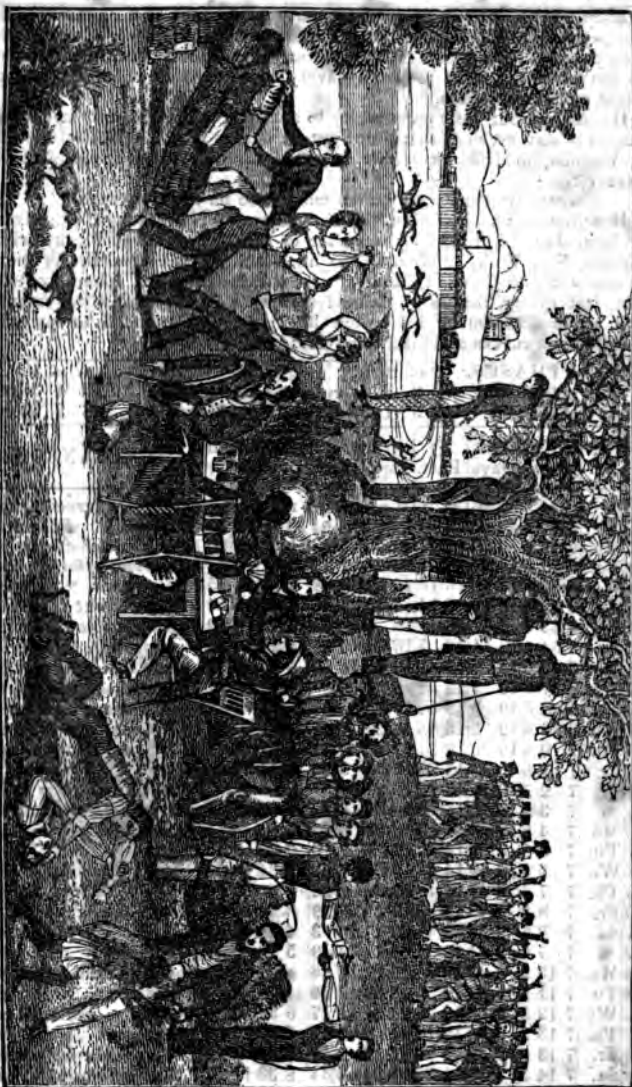
D. H. M.

17 7 28 a.

☉ New Moon, 25 4 30 m.

D.	D. W.	☉ R. S.	☉ Days	☉ Fast	☉ Dec.	☉ So.	☉ Sets.	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° s'</i>	<i>P M</i>	<i>P M</i>	<i>A M</i>	
1	Th.	6 8 6	11 44	10 29	3 19	4 36	8 51	2 42	HONOR ALL MEN.
2	Fr.	6 10 6	11 41	10 48	3 42	5 28	9 44	3 21	☾ ☉ D. Northern far-
3	Sa.	6 11 6	11 38	11 6	4 6	6 19	10 43	4 6	mers are preparing
4	S	6 12 6	11 35	11 24	4 29	7 9	11 47	5 5	Fine for the season. for
5	Mo.	6 14 6	11 32	11 42	4 52	7 57	m 6 27		Low tds. Thanksgiving.
6	Tu.	6 15 6	11 29	12 0	5 15	8 43	0 53	7 49	Michigan election. Are
7	We.	6 17 6	11 27	12 17	5 38	9 28	2 1	9 3	you preparing a day
8	Th.	6 18 6	11 24	12 34	6 1	10 13	3 10	10 0	of thanksgiving for
9	Fr.	6 20 6	11 21	12 49	6 24	10 59	4 20	10 42	Vermont legis. meets.
10	Sa.	6 21 6	11 18	13 5	6 47	11 48	5 31	11 17	the slaves? Said
11	S	6 22 6	11 15	13 20	7 9	m rises	11 52		Cold with wind. a slave
12	Mo.	6 24 6	11 13	13 35	7 32	0 39	a 55	m	☉ Perigee. recently to a
13	Tu.	6 25 6	11 10	13 49	7 54	1 35	6 38	0 27	High tides. northern
14	We.	6 27 6	11 7	14 3	8 17	2 35	7 25	1 5	Ohio, Pa. N. J. elections.
15	Th.	6 28 6	11 4	14 16	8 39	3 38	8 26	1 51	mechanic, then in N.
16	Fr.	6 29 6	11 1	14 29	9 1	4 42	9 36	2 35	C., "We heard they
17	Sa.	6 31 6	10 59	14 40	9 23	5 44	10 52	3 29	were going to set
18	S	6 32 6	10 56	14 52	9 45	6 42	m 4 27		Clear and cold. us free.
19	Mo.	6 33 6	10 53	15 2	10 7	7 35	0 8	5 45	Low tides. What made
20	Tu.	6 35 6	10 50	15 12	10 28	8 24	1 22	7 18	☉ in Aphelion. them
21	We.	6 36 6	10 48	15 22	10 50	9 10	2 33	8 36	☉ ☉ D. stop? The
22	Th.	6 37 6	10 45	15 31	11 11	9 54	3 42	9 46	slaves must share
23	Fr.	6 39 6	10 42	15 38	11 32	10 38	4 48	10 29	☉ enters ♏. ☉ ☉ ♏.
24	Sa.	6 40 6	10 40	15 45	11 53	11 22	5 56	11 9	in our thanksgiv-
25	S	6 41 6	10 37	15 52	12 14	a 0	7 sets	11 43	ing, or we must
26	Mo.	6 43 6	10 34	15 58	12 35	0 53	a 53	a 0	Changeable with rain.
27	Tu.	6 44 6	10 32	16 2	12 55	1 43	6 8	0 43	Mo. Concert. share in
28	We.	6 45 6	10 29	16 7	13 15	2 34	6 49	1 16	N. J. legislature meets.
29	Th.	6 47 6	10 26	16 11	13 35	3 25	7 40	1 49	their ruin. "With
30	Fr.	6 48 6	10 24	16 13	13 55	4 16	8 37	2 23	what measure ye
31	Sa.	6 49 6	10 21	16 15	14 14	5 4	9 38	3 1	mete, it shall be meas-
									ured to you again."

"OUR PECULIAR DOMESTIC INSTITUTIONS."



1810.] NOVEMBER—ELEVENTH MONTH. [30 DAYS.

to learn, that he was opposed particularly on account of his adherence to that principle of the Constitution which secures to the people of the south their pre-existing rights." It seems, then, that General Harrison claimed for the south, the right to fasten slavery upon any soil which the nation might have or purchase.

He has had but little opportunity to act in a public capacity upon the subject of slavery, since that time; but an address from his political friends in Virginia, in 1836, says, "he is sound to the core on the subject of slavery."

WHAT HAS THE PRESBYTERIAN CHURCH TO DO WITH SLAVERY?

Hear the testimony of Rev. H. G. Ludlow, of New Haven, Ct., given by him, Jan. 16, 1837, when pastor of the Spring street Presbyterian Church, New York. "Rev. Dr. Skinner told me that Rev. Dr. Witherspoon, of South Carolina, Moderator of the last General Assembly, told him, last spring, that Rev. Samuel Hatch, (a Presbyterian Clergyman,) had made \$25,000 by his cotton last year, and intended to lay out \$90,000 for slaves and land this year."

MOON'S PHASES.

D. II. M.

First Quarter, 2 8 48 m.

○ Full Moon.

9 1 35 a.

7 Last Quarter,

● New Moon.

D. H. M.

16 4 36 m

23 9 52 a.

D. M.	D. W.	☉ R. S.	Length Days	☉ Fast.	☉ Dec.	☿ So.	♂ Sets	High W't'r	MISCELLANEOUS.	
			<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>° s'</i>	<i>P M</i>	<i>P M</i>	<i>P M</i>	BE KINDLY AFFECTIONED.
1	S	6 47	6 10 25	16 17	14 34	5 54	10 18	1 31	Changeable. <i>President.</i>	
2	Mo.	6 49	6 10 23	16 17	14 53	6 40	11 52	2 20	New York elections.	
3	Tu.	6 50	6 10 21	16 17	15 11	7 23	<i>m</i>	3 32	Low tides. <i>tial elections.</i>	
4	We.	6 51	6 10 18	16 16	15 30	8 8	0 57	4 45	this month. "Provide	
5	Th.	6 52	6 10 16	16 16	15 48	8 53	2 3	5 54	♂ ♀ D. out of all the	
6	Fr.	6 53	6 10 14	16 11	16 6	9 39	3 12	6 52	people, able men, such	
7	Sa.	6 54	6 10 11	16 7	16 24	10 28	4 22	7 39	as fear God; men of	
8	S	6 56	6 10 9	16 6	16 42	11 22	5 37	8 22	truth, hating covetous.	
9	Mo.	6 57	6 10 7	15 58	16 59	<i>m</i>	rise	9 7	Massachusetts election.	
10	Tu.	6 58	6 10 5	15 52	17 16	0 21	a 5 24	9 52	Fine autumn weather.	
11	We.	6 59	6 10 2	15 45	17 32	1 25	6 22	10 38	High tides. <i>ness; and</i>	
12	Th.	7 0 10	0 15 37	17 49	2 31	7 31	11 28	p	Perigee. ♀ great. cl. e.	
13	Fr.	7 1 5	9 58 15	29 18	5	3 36	8 44	<i>m</i>	♀ ♂ ♀. place such	
14	Sa.	7 2 5	9 56 15	18 18	21	4 37	10 3	0 16	over them to be	
15	S	7 3 5	9 54 15	8 18	36	5 32	11 17	1 9	rulers." "Judges	
16	Mo.	7 4 5	9 52 14	57 18	51	6 23	<i>m</i>	2 11	Changeable and cool.	
17	Tu.	7 5 5	9 50 14	45 19	6	7 9	0 28	3 15	Low tides. <i>and officers</i>	
18	We.	7 6 5	9 49 14	32 19	20	7 53	1 34	4 26	♂ ♀ D. ♀ in Aphelion.	
19	Th.	7 7 5	9 47 14	18 19	34	8 36	2 50	5 34	shall thou make,	
20	Fr.	7 8 5	9 45 14	3 19	48	9 19	3 44	6 41	and they shall judge	
21	Sa.	7 8 5	9 43 13	47 20	1 10	3 48	7 34	7 14	♂ ♂. the people	
22	S	7 9 5	9 41 13	31 20	14 10	4 9	5 52	8 17	☉ enters ♄. with just	
23	Mo.	7 10 5	9 40 13	14 20	27 11	36	sets	8 54	Cool with rain. judge.	
24	Tu.	7 11 5	9 38 12	56 20	13 29	a 26	4 51	9 31	High tides. <i>ment. Ye</i>	
25	We.	7 12 5	9 36 12	38 20	51	1 17	5 39	10 5	♂ ♀ D. shalt not re.	
26	Th.	7 13 5	9 35 12	18 21	2	2 7	6 33	10 37	♂ Apogee. spect per.	
27	Fr.	7 13 5	9 33 11	58 21	13	2 57	7 32	11 12	sons in judgment.	
28	Sa.	7 14 5	9 32 11	38 21	24	3 44	8 33	11 47	but you shall hear the	
29	S	7 15 5	9 30 11	17 21	34	4 30	9 36	a 22	small as well as the	
30	Mo.	7 15 5	9 29 10	55 21	44	5 13	10 39	1 5	Mo. concert. great	



"OLD KENTUCK" SETTING ON HIS DOGS.

May 1, 1839, a law went into effect in Ohio, for the seizure of "fugitives from labor or service from other states." It authorises any judge of a court of record, (selected by the enslaver, and if need be with all *privacy*,) to give a decision enslaving the person claimed and all his posterity.

The person arrested can have the trial postponed but 60 days, and then only by giving bonds for \$1000, and filing an affidavit that he or she is free, and "verily believes" it can be proved—while the slaveholder or his agent can have it postponed, on his own oath, without bonds.

It imposes a fine of \$500, or imprisonment for 60 days, on any person who shall—1, Counsel or advise a slave to escape; 2, Furnish money or conveyance of any kind, or "any other facility;" 3, Harbor or conceal any such person; 4, "Obstruct or hinder" a constable in seizing a slave.

This law, which makes it a crime to feed the hungry, clothe the naked, or even give shelter to a sick stranger, Ohio has passed at the bidding of Kentucky. Of all the crawling serviles that drag their bellies along the tracks of slaveholders, and lick their feet in return for kicks and stampings, none do it with a more greedy relish than Ohio lawmakers.

It takes a despot, a craven, and a slave, compounded together, to make a *pro-slavery* legislator in a *free state*. The last legislature of Ohio had a majority of just such creatures. Noses of wax! *stay pinched*, just as the slaveholder's thumb and finger left you. Dough-faces! wear the prints of your masters' knuckles, and the traces of their spittle. They are your coats of arms, and they *fit ye*—your titles of nobility, and *they'll stick to ye*. Snow water and soap won't wash them off, nor your hot tears either—nor fire burn them out, nor paint hide them, nor plasters cover them. You have worked hard for infamy, and you have *got it*. It will live with you, and live *AFTER* you—a warning to all other serviles, who sell their own and their constituents' birthright for an immortality of scorn. And so you had a great rejoicing at Columbus, after you had trampled over constitutions, to kiss the toe of Kentucky, and thrust under her hoof the necks of your constituents. Well! kindle your bonfires, and dance while you may—but know ye, you burn up your own charters, and dance to the music of your own chains and collars. Like Milton's devils, you opened your mouths on apples, but *you'll shut them on ashes*.

Freemen of Ohio, let these ignobles know, *at the ballot-box*, that their constituents are *MEN*, and will see to it, that they are not again represented by "*creeping things*." Say to them, "Go, fawn and crawl on slaveholders, if you will, but *leave none of your slime on us*." [See next page.]

1840.] DECEMBER--TWELFTH MONTH. [31 DAYS.

But Ohio is not alone. Indiana has got the start of her in this scrub. race for infamy, as the following extract from the message of Gov. Noble on retiring from office, Dec. 7, 1837, fully shows.

Our laws protect the interests and rights of the citizens of those states where slavery has been established, and furnish all just facilities for the *reclamation* of that species of property. By the act of 1824, provision was made for arrest and hearing, in a MOST SUMMARY MANNER. Our judicial tribunals are *ever ready* to enforce the law, and a full measure of damages is awarded. Our laws impose a fine not exceeding \$500 on any one who shall knowingly *employ a slave, conceal him, or encourage his escape.*

Illinois, more servile than either Ohio or Indiana, catches a man with out waiting for Kentucky's orders. In 1837, James L. Simpson, sheriff, advertised in an Illinois paper, that he had seized and put in jail, a colored man, named Franklin White, and adds: "The owner of said negro, if *any there should be*, is requested to call and make proof of such ownership."—Dated at Hennepin, July 27, 1837.

MOON'S PHASES.

	D. H. M.	☾ Last Quarter,	15 4 24 a.
☾ First Quarter,	2 2 44 m.	● New Moon,	23 4 41 a.
☾ Full Moon,	8 11 40 a.	☾ First Quarter,	31 6 2 a.

D. M.	D. W.	☾ R. S.	☾ Lgth Days	☾ Fast	☾ Dec.	☾ So.	☾ Sets.	High W't'r	MISCELLANEOUS.
		<i>h m h</i>	<i>h m</i>	<i>m s</i>	<i>☾ s'</i>	<i>p m</i>	<i>p m</i>	<i>p m</i>	BLEST ARE THE MERCIFUL
1	Tu.	7 21 5	9 18	10 31	21 53	5 55	11 40	4 8	Pa. legislature meets.
2	We.	7 22 5	9 17	10 8	22 2	6 37	m	4 57	A driving snowstorm.
3	Th.	7 22 5	9 16	9 44	22 11	7 20	0 45	5 55	Low tides. Said T. T.
4	Fr.	7 23 5	9 14	9 19	22 19	8 6	1 53	6 57	Bouldin, a slave-
5	Sa.	7 23 5	9 13	8 55	22 26	8 58	3 5	8 0	holding member of
6	S	7 24 5	9 12	8 29	22 34	9 52	4 23	9 1	Stormy. Congress
7	Mo.	7 24 5	9 11	8 3	22 40	10 53	5 42	10 1	Ohio, Ia. & Ill. legis. mt.
8	Tu.	7 25 5	9 10	7 36	22 47	11 59	rises	10 53	from Virginia,
9	We.	7 25 5	9 9	7 9	22 53	m	a 4 51	11 48	☾ Perigee. "Many
10	Th.	7 26 5	9 9	6 42	22 58	1 6	6 6	m	High tides. negroes
11	Fr.	7 26 5	9 8	6 14	23 3	2 11	7 27	0 40	☾ sta. have died
12	Sa.	7 26 5	9 7	5 46	23 8	3 11	8 46	1 28	☾ s. S. 10 11 a. from
13	S	7 27 5	9 7	5 18	23 12	4 5	10 2	2 17	exposure
14	Mo.	7 27 5	9 6	4 49	23 15	4 54	11 13	3 5	Algol on mer. 9. 25 a.
15	Tu.	7 27 5	9 6	4 20	23 19	5 40	m	3 57	Cool, with occasional
16	We.	7 27 5	9 5	3 50	23 21	6 24	0 21	4 45	snow. Low tides. to
17	Th.	7 28 5	9 5	3 20	23 24	7 6	1 27	5 35	☾ in Aphelion. weather.
18	Fr.	7 28 5	9 5	2 51	23 25	7 50	2 32	6 36	[as morning star.
19	Sa.	7 28 5	9 4	2 21	23 27	8 34	3 38	7 42	☾ favorable for observ.
20	S	7 28 5	9 4	1 51	23 27	9 21	4 41	8 56	☾ greatest elong. west.
21	Mo.	7 28 5	9 4	1 21	23 28	10 9	5 45	9 51	☾ centers ☾ wint. begins.
22	Tu.	7 28 5	9 4	0 51	23 28	10 59	6 42	10 37	Clear and cool. Said
23	We.	7 28 5	9 5	☾	23 27	11 50	sets	11 17	☾ Apogee. Rev. John
24	Th.	7 28 5	9 5	Slow	23 26	a 0 40	a 5	5 11 55	High tides Rankin,
25	Fr.	7 28 5	9 5	0 40	23 24	1 28	6 7	a 0 28	"Many slaves
26	Sa.	7 27 5	9 5	1 10	23 22	2 14	7 12	1 2	☾ ☾ ☾ suffer ex-
27	S	7 27 5	9 6	1 39	23 20	2 58	8 14	1 35	Middling tides. tremely
28	Mo.	7 27 5	9 6	2 9	23 17	3 40	9 18	2 11	Monthly con. for want
29	Tu.	7 27 5	9 7	2 38	23 13	4 21	10 22	2 47	Aldebaran S 9 43 a. of
30	We.	7 26 5	9 7	3 7	23 10	5 3	11 26	3 25	☾ ☾ ☾ clothing."
31	Th.	7 26 5	9 8	3 36	23 5	5 46	4 14	Clear and cold.	



"THEY CAN'T TAKE CARE OF THEMSELVES."

"If the slaves were emancipated they could'n't take care of themselves." The din of this objection rings in every body's ears. What will become of the helpless creatures if their masters stop *robbing* them? Verily they'll come to poverty, and that will break their masters' hearts! Slaveholders hold their slaves out of sheer pity, to keep them from starving and freezing; and slavery, like hospitals, alms-houses, poor-houses, and asylums, is a benevolent institution for taking care of those who "can't take care of themselves." The latter are old fashioned contrivances, and have been tolerated quite too long. Enlightened humanity has now started slavery as an opposition line, and bids fair to take all the custom. The high charges, scanty fare, miserable attendance and few comforts of the "old line" entitle the disinterested proprietors of the "*opposition*" to universal patronage. When a poor sailor breaks his leg, make him a slave if you want to take care of him; it is cruel to send him to a hospital. When your neighbor's last bed has gone off under the hammer, and he is turned out of doors, to have him "taken care of" in a poor-house is barbarism. Make a slave of him, rob him of all his rights, and *he is provided for!* When a good-for-nothing husband runs away and leaves a wife and eight children who "can't take care of themselves," duty is plain; drive them into your yard, put your mark on them, and make them your "*property*." So with all idiots, the blind, the deaf and dumb, the insane, and all other descriptions of persons who "can't take care of themselves." To send them to asylums and alms-houses is all behind the age; we show you a more excellent way; turn them into property, set them on the auction table, knock them off to the highest bidder, make out a bill of sale for each—and overseers and drivers will see that they are *taken care of!*

"Can't take care of themselves." Who cultivated the FIFTEEN HUNDRED THOUSAND bales of cotton, that were exported from the United States last year, besides the immense quantities manufactured in this country? Who cultivate all the rice, indigo and tobacco? Who raise all the southern corn, wheat and sweet potatoes? Who cultivate all the sugar cane of the south-west, and manufacture the sugar and molasses? This is all done by these helpless imbeciles who "can't take care of themselves." Who are the men at the south that hold the plough, and wield the hoe, and swing the axe, and scythe, and sickle, and flail, and bill hook, and sledge hammer? Who thrust the spade and delve with the crow bar, and trundle the barrow? who drive the plane, and push the saw, and turn the auger, and blow the bellows, and strike the anvil? who are

the teamsters, draymen, porters, hod-carriers, plasterers and whitewashers, colt-breakers and trainers, and drovers, road-makers, canal-diggers, street-cleaners and pavers, butchers, bakers, fishermen, boatmen, firemen and stewards, water carriers, cooks and waiters, seamstresses, chamber-maids, nurses, washers and ironers? Oh they are these same helpless idiots with their tongues out and hands dangling, that "can't take care of themselves." Very true they do all the work at the South, and their fathers and mothers did it before them; they began to work as soon as they were big enough to pick up chips, *tote* a gourd to the spring or shake a fly-brush; and they have been working ever since, and have done nothing *but* work; work has knit their joints, strung up their sinews, spread and hardened their muscles and brawn; work has become a fixed habit, and habit has made work easy, and practice has taught the best methods, and given them skill and facility; but, poor creatures, "they can't take care of themselves." Now, reader, look at the puny masters and mistresses, who are in such hysteric spasms at the helplessness of their slaves, and at the necessity of flogging and robbing them to keep them from coming to want. They never did a day's work in their lives, and are totally ignorant of all kinds of labor; would wilt down in fifteen minutes if at work in the sun, and tire out in less time. Look at their little soft hands, taper fingers, thin skins, loose joints, and flabby muscles. Look at them loitering along the plantation walks, holding up an umbrella with one hand and wagging a feather fan with the other, and squeaking out in girlish treble as they squint through their eye glasses at their brawny slaves, who are grubbing up the sod—"they can't take care of themselves," "they can't take care of themselves."

Ship off a colony of these masters and mistresses to the everglades of Florida, or to Crusoe's island, and ship off a colony of their slaves at the same time, settle them in separate districts, and leave both parties to "take care of themselves." At a year's end go and see how they get along; see how many acres each party has grubbed up, what crops they have raised; see which has lost the most flesh, has the largest sick list, and the most graves. Find out how many of each party gave up at once disheartened, how many ran crazy, how many committed suicide, how many fainted in the field, how many sunk down in despair, and with bleeding feet and blistered hands, and muscles swollen till motion was torture, sat still and starved. Such an experiment would soon show which could take the best care of themselves, when forced either to starve or get a living *by their own sweat*—the masters and mistresses who *never* took care of themselves, never earned a dollar by manual labor, and are ignorant as babies of the use of tools and of all kinds of work, or the slaves who have always taken care of themselves and of their masters and mistresses besides, have always been used to work, accustomed to hardships, handy in the use of all working implements, and able to thrive on food that the pampered stomachs of their masters and mistresses would nauseate. That the reader may judge of the pains and expense that masters are at in providing for their slaves, we insert the following—

SPECIMEN OF THE CARE WHICH SLAVEHOLDERS TAKE OF THEIR SLAVES.

To put it beyond a doubt that this objection of slaveholders springs from pure compassion for the slaves, we insert a *specimen of the amount of care which they take of them.*

The legal allowance of food for slaves in North Carolina, is, in the words of the law, "a quart of corn per day."—See Haywood's Manual, 525. The legal allowance in Louisiana is more, a barrel [flour barrel] of corn, [in the ear,] or its equivalent in other grain, and a pint of salt a month. In

the other slave states the amount of food for the slaves is left to the option of the master.

Thomas Clay, Esq., of Georgia, a slaveholder, in his address before the Georgia Presbytery, 1833, speaking of the food of slaves says, "the quantity allowed by custom is *a peck of corn a week*."

W. C. Gildersleeve, Esq., a native of Georgia, and elder in the Presbyterian Church, Wilkesbarre, Pennsylvania, says, "The weekly allowance to grown slaves on the plantations where I was best acquainted was *a peck of corn a week*."

William Ladd, Esq., of Minot, Maine, late president of the American Peace Society, and once a slaveholder in Florida, says,

"The usual allowance of food was *one quart of corn a day* to a full task hand, with a modicum of salt; kind masters allowed *a peck of corn a week*; some masters allowed no salt."

The legal allowance of CLOTHING to slaves in Louisiana for one half the year is "*one shirt and one pair of pantaloons*." See Law of Louisiana. Martin's Digest, 610.

Now if the slaveholders, when they tell us that the slaves can't take care of themselves, mean that they can't take *so good* care of themselves as *they* take of them, we need be at no loss, for the above laws of slave states and testimonies, settle what that care is, and serve to interpret the objection into plain English as follows, "The slaves, if emancipated, *can't get for themselves a peck of corn a week and one shirt and one pair of pantaloons in six months*, therefore, to save them from nakedness and starvation, we will consent to keep them at work for us, and in return lavish on them all the comforts and luxuries aforesaid!"

Further—slaveholders themselves are constantly refuting this objection by their actions and words. One can hardly take up a southern newspaper without finding proof of this in every column. We have now on our table scores of advertisements in southern papers, in which slaves offered for sale are advertised as follows:—'likely,' 'very likely,' 'active,' 'industrious,' 'smart,' 'very shrewd,' 'capable,' 'intelligent,' 'faithful,' 'honest,' 'steady,' 'sober,' 'careful,' 'very religious,' 'a first rate cook,' 'a fine seamstress,' 'an excellent washer and ironer,' 'a *prime* field hand,' 'a very good blacksmith,' &c. &c. Hundreds of such advertisements may be gathered from southern papers every week. What nonsense to say that *such* persons can't take care of themselves.

The laws of slave states show plainly that slaveholders well know the ability of the great body of their slaves to "take care of themselves." The fact that those states which permit emancipation, prohibit the emancipation of the very young, the aged and the diseased, is their testimony that all who are neither very young, nor old, nor of unsound constitutions—*can* "take care of themselves." So those laws of slave states that load the free blacks with such numerous burdens and disabilities from which the whites are exempt—show the conviction of slaveholders that they will *take such good care* of themselves, that the great contrast between their condition and that of the slaves will fill the latter with discontent; therefore their ingenuity is taxed to the utmost to cripple and crush the free blacks in every way possible, and thus make it as difficult as they can for them to "take care of themselves."

FINALLY.—This objection, that the slaves, if emancipated, could not take care of themselves, is as impious as it is ridiculous. To say that any class of persons in this country, in possession of their reason, not crippled in their bodily powers, and under the protection of law, "can't take care of themselves," is not only a slander upon human nature but

upon the Creator. What! human beings unable to take care of themselves! Mere *animal instinct* is all sufficient for that. Why don't you make slaves of ants and bees, squirrels and swallows, lobsters and pick-erel, to keep the poor things from coming to want? We repeat it, even *brute instinct* is all sufficient to prompt, and brute sagacity sufficient to devise ways and means and to provide a supply for its own wants. To deny that the self-preserving promptings of human nature and the resources of human sagacity are inferior to those of the lowest grade of brutes is not less blasphemous than absurd.

Had we space we might furnish hundreds of testimonies furnished by slaveholders themselves, to the disposition and abundant ability of the slaves to "take care of themselves." We subjoin only the following.

In an article on slavery, published in the New York Knickerbocker, under date of Oct. 27, 1837, is the following, written at the South, and in the true spirit of a slave-driver:—"Whatever they (the slaves) raise in their own time they realize the avails of. I have known instances where they *chiefly supplied the table of their masters with chickens, eggs or fish*, for which they received pay, or, as they sometimes preferred bartering, sugar or molasses.

* * * The gay handkerchiefs and fine calico dresses, in which the females always appear on the Sabbath, are purchased with the proceeds of their extra labor. I have frequently been awakened on moonlight nights with the songs of negroes approaching our settlement to trade, with a written permit from their masters. They come in boats from a distance of thirty or forty miles, and if they return in time to commence their accustomed (Monday) morning labor all is well."

That the above testimony to the capacity and inclination of the slaves to "take care of themselves," does not spring from any blind "fanatic" partialities towards them, is plain from the following declaration of the writer in another part of the article. "That they are *less intelligent and more brutish* than many of the inferior animals, is a lamentable fact."

The following is an extract of a letter from Commodore Patterson, to the Secretary of the Navy, dated August 15, 1816. Speaking of "three hundred" runaway slaves, collected in an encampment in Okefanoke Swamp, in Florida, the Commodore says:—"Their forces were *daily increasing*, and they felt themselves so strong and secure that they HAD COMMENCED SEVERAL PLANTATIONS on the fertile banks of the Apalachicola, which would have yielded them EVERY ARTICLE OF SUSTENANCE, and which would consequently, in a short time, have rendered their establishment quite formidable, and highly injurious to the neighboring states.—(See American State Papers, 2d session, 15th Congress. Vol vi. No. 119 p. 12.)

ROLL OF INFAMY--THE ATHERTON GAG.

Dec. 12, 1838, 53 northern scoundrels voted "that every petition, memorial, resolution, proposition or paper, touching or relating in any way, or to any extent whatever to slavery as aforesaid, or the abolition thereof, shall, on the presentation thereof, without any further action thereon, be laid on the table, without being debated, printed, or referred." Of these 53, thirty-six have been told by their constituents to stay at home. To 17 of them they said, "Well done," by returning 16 to Congress, and placing one (John Fairfield,) in the gubernatorial chair. Those who are not re-elected are placed below the dash in each state. The marks signify:

* Those who voted to lay petitions on the table, Jan. 2, 1835, against the motion of J. Dickson of N. Y. to refer them. Carried, 117 to 77. Majority 40.

† Voted "That Congress ought not to interfere in any way with slavery in the District of Columbia." Feb. 8, 1836, passed 132 to 45. Majority, 87.

‡ Voted for Pinckney's gag resolution, May 23, 1835. Carried, 117 to 63. majority 46.

§ Voted for admission of Arkansas as a slave state, June 13, 1835. Carried 139 to 53. m. 82.

¶ Voted for Hawes' gag resolution, Jan. 18, 1837. Carried, 115 to 47. m. 58. For a full list of the northern members who voted as above, see last year's Almanac. No names are here inserted, unless they have been since re-elected.

|| Voted for Patton's gag, Dec. 21, 1837. Carried, 123 to 74. Majority, 47.

Voiced that J. Q. Adams was out of order, because, in illustrating the contempt cast upon the right of petition, he referred to a petition purporting to be from slaves. June 23, 1838. Carried, 115 to 85. Majority, 79.

g Voted for Atherton's gag, Jan. 12, 1838. Carried, 126 to 78. Majority, 48.

TWENTY-SIXTH CONGRESS.

Those in *Italics* style themselves whigs; those in Roman, democrats; those in SMALL CAPITALS, conservatives. Their term of office ends March 3, 1841. The figures at the beginning of each name show, (by prefixing 18 to each,) when they first become members of the House. Thus it will be seen that C. C. Cambreleng was a member, in 1821; John Reed from 1813 to 1817, and from 1821 to the present time. The Almanac is printed before the elections in Rhode Island, Indiana, North Carolina, Alabama, Missouri, Tennessee and Kentucky. The names of these states are therefore omitted.

Maine 8.

37 Hugh J. Anderson, || : g
39 Nathan Clifford,
37 Thomas Davee !
39 George Evans,
39 Joshua A. Lowell,
38 Virgil D. Parris, g
39 Benjamin Randall,
39 Albert Smith,
35 John Fairfield † † † || : g

New Hampshire 5.

37 Charles G. Atherton || : g
39 Edmund Burke,
39 Ira A. Eastman,
39 Tristram Shaw,
37 Jared W. Williams || : g
35 Sam. Cushman † † † § || : g
37 James Farrington || : g

Vermont 5.

39 Horace Everett,
37 Isaac Fletcher,
33 Hiram Hall,
31 William Sted,
39 John Smith.

Massachusetts 12.

31 John Quincy Adams,
39 James C. Alford,
31 George N. Briggs,
35 William B. Calhoun,
35 Caleb Cushing,
37 Richard Fletcher,
37 William S. Hastings,
35 Levi Lincoln
37 William Parmenter,
13-17, 21 John Reed,
37 Leveret Saltonstall,
39 Henry Williams.

Connecticut 6.

39 John H. Brockway,
39 Thomas B. Osborne,
39 Truman Smith,
39 William L. Storrs,
39 Joseph I. Trumbull,
39 Thomas W. Williams.
37 Orrin Holt, || g
35 Laurence Phelps † † † || : g
35 Isaac Toucey † † † § || : g
37 T. T. Whittlesey § || : g

New York 40.

39 Judson Allen,
39 Daniel D. Barnard,
39 David P. Brewster,
39 Anson Brown,
39 Thomas C. Chittenden,
37 John C. Clark,
37 Edward Curtis,
39 Amasa Dana,

39 Andrew W. Doig,
39 Nehemiah H. Earl,
39 John Ely,
33 Millard Fillmore,
39 John Fine,
39 John G. Floyd,
39 Seth M. Gates,
39 Francis Granger,
39 Moses H. Grinnell,
39 Augustus C. Hand,
37 Ogden Hoffman
35-37, 39 Hiram P. Hunt
37 Thomas D. Jackson g
39 Charles Johnson,
37 Nathaniel Jones g
37 Gouverneur Kemble || g
39 Thomas Kempshall

35-37, 39 S. B. Leonard † † † §
39 Meredith Mallory,
37 Richard P. Marvin,
37 Charles F. Mitchell
39 James de la Montayne,
39 Christopher Morgan,
39 James Monroe,
37 Luther C. Peck,
37 John H. Prentiss || :
39 Rufus Palen,
39 Edward Rogers,
35 David Russell,
39 Theron R. Strong,
33-37, 39 A. Vanderpool * † † §
39 Peter J. Wagener.

37 John T. Andrews || : g
37 Bennett Bicknell || g
37 Samuel Birdsall || : g
37 John C. Broadhead || : g
21 C. C. Cambreleng * † † § || : g
37 John I. DeGraff || : g
37 Albert Gallup g
37 Arphaxad Loomis || : g
37 Robert McClellan || : g
35 Ely Moore † † § || : g
37 Wm. H. Noble || : g
37 John Palmer || g
39 Amasa J. Parker, || : g
37 Zadoc Pratt || : g
37 James B. Spencer || g
33 William Taylor † † † § || : g
37 Obadiah Tins || : g

New Jersey 6.

37 John B. Ayerig !
37 William Halstead,
37 John P. B. Maxwell !
37 Joseph F. Randolph !
37 Charles C. Stratton !
37 Thomas Jones Yorke !
Pennsylvania 28.
37 William Batty || : g
37 Richard Biddle,

39 James Cooper,
37 Edward Davies,
39 John Davis,
39 John Edwards,
39 Joseph Fornance,
33-37 39 J. Galbraith, † † † §
39 James Gerry,
37 Robert H. Hammond || g
37 Thomas Henry,
39 Enos Hook,
39 Francis James,
38 George M. Keim ! g
39 Isaac Leet,
39 Albert G. Marchand,
37 Samuel W. Morris || : g
37 Charles Naylor,
39 Peter Newhard,
37 Charles Ogile,
37 Lemuel Paynter || : g
37 David Petken || : g
39 William S. Ramsey,
37 William W. Potter !
37 John Sergeant,
39 William Simonton,
37 George W. Tolland,
33-37 D. D. Wagener † † † § || g

35 Andrew Buchanan, † † § || :
35 Jacob Fry, jun. † † § || : g
35 Edward B. Hubley † † § || : g
35 John Klingensmith † † § || : g
37 Charles McClure || g
37 Luther Reilly || : g

Ohio 19.

37 John W. Allen,
35 William K. Bond †
31 Thomas Corwin,
39 William Doane,
37 Alexander Duncan,
38 Joshua R. Giddings,
37 Patrick G. Gould,
39 John Hastings,
37 D. P. Leadbetter g
35 Samson Mason,
39 William Medill,
37 Calvary Morris,
39 Isaac Parish,
37 Joseph Ridgeway,
39 D. A. Starkweather,
39 Henry Swearingen,
39 George Sweeney,
39 Jonathan Taylor,
39 John B. Welser.

33 John Chaney * † † § || : g
35 T. L. Hamer * † † § || : g
37 William H. Hunter || : g
33 Taylor Webster g

Missouri 8.

33 Zadoc Casey † † † § || : g

35 John Reynolds † † †
39 John T. Stuart.

Michigan 1.

36 Isaac E. Crary † g
SLAVE STATES.

Delaware 1.

30 Thomas Robinson.

Virginia 21.

37 Linn Banks,
37 Andrew Belrne,
39 John M. Botts,
35 Walter Coles,
35 Robert Craig,
35 George C. Dromgoole,
35 JAMES GARLAND,
39 William L. Goggin,
39 John T. Hill,
39 Joel Holleman,
35 G. W. HOPKINS,

37 R. M. T. Hunter,
35 Joseph Johnson,
35 John W. Jones,
39 William Lucas,
17 Charles F. Mercer,
37 Francis E. Rives,
39 Green B. Samuel,
39 Lewis Steiroad,
35 John Taliaferro,
38 Henry A. Wise.

South Carolina 9.

37 John Campbell g
37 F. H. Elmore g
31 John K. Griffin,
39 Isaac E. Holmes,
35 F. W. Pickins g
37 John P. Richardson,
37 Robert Burnwell Rhett g
37 James Rogers,
37 Waddy Thomson g

SENATORS.

Their terms (of 6 years) expire March 3, in the years opposite their names.
* March 10, 1836. Voted to lay Anti-Slavery petitions on the table. Carried, 24 to 20.
† March 1, 1837. Voted to recognize the independence of Texas. Carried, 23 to 19.
† December 19, 1837. Voted against receiving Anti-Slavery petitions. Carried, 25 to 20.
† Jan. 6, 1838. Voted that the general government is bound "to give increased stability and security to the domestic institutions of the states." Carried, 31 to 11.
§ Jan. 9, 1838. Voted that systematic attacks on slavery are "a violation of solemn obligations, moral and religious." Carried, 24 to 5.
|| Jan. 10, 1838. Voted for Clay's resolution against the abolition of slavery in the District of Columbia. Carried, 36 to 9.
¶ Jan. 10, 1838. For Clay's resolution against abolition "in any territory of the United States." Carried, 33 to 9.
✱ Jan. 10, 1838. Voted to lay on the table a resolution (proposed by Mr. Smith of Indiana,) in favor of FREEDOM OF SPEECH, and of THE PRESS, and the RIGHT OF PETITION. Carried, 23 to 21.
✱ Jan. 16, 1838. Voted to lay on the table the Vermont resolutions. Lost, 12 to 26.
! March 21, 1833. Voted against considering Morris's resolutions proposing an inquiry in reference to the slave trade with Texas. Lost, 31 to 8.
g June 2, 1836. Voted for engrossing the Incendiary Publication bill, vote stood 18 to 18, and MARTIN VAN BUREN gave his casting vote to abolish the freedom of the press.
June 9. Voted for passing said bill. Lost, yeas 19, nays 25. Benton, Clay, Crittenden, Goldsborough, Kent, Leigh and Naudahn, all of whom are from slave states, voted against it. If they had voted for it, the vote would have been, yeas 26, nays 18.
s April 4, 1836. Voted for the admission of Arkansas as a slave state.

Maine.

1841 John Ruggles † s
1843 Reuel Williams † § || ¶

New Hampshire.

1841 H. Hubbard † † § || ¶ ! s
1843 F. Pierce † § || ¶ ! s

Vermont.

1845 Samuel S. Phelps,
1843 Samuel Prentiss

Massachusetts.

1845 Daniel Webster,
1841 John Davis *

Rhode Island.

1845 Nathan F. Dixon,
1841 Wm. R. Knight *

Connecticut.

1845 Thaddeus Betts,
1843 Perry Smith † † § || ¶ !

New York.

1843 S. Wright, jun. † § || ¶ g s
New Jersey.

1845 Samuel L. Southard * !
1841 Garrett D. Wall.

Pennsylvania.

1843 James Buchanan † † § || ¶ g

Ohio.

1845 Benjamin Tappan,
1843 William Allen † § || ¶ !

Indiana.

1843 Oliver H. Smith,
1845 Albert S. White s

Illinois.

1841 J. M. Robinson † † § || ¶ g s
1843 Richard M. Young, † § || ¶ !

Michigan.

1841 J. Norvell † † § || ¶ ! g s

SLAVE STATES.**Delaware.**

1841 Thomas Clayton.

Maryland.

1843 John S. Soence,
1845 William D. Merrick.

Virginia.

1841 William H. Roane.
North Carolina.

1841 Bedford Brown,
1843 Robert Strange.

South Carolina.

1841 J. C. Calhoun,
1843 William C. Preston.

Georgia 9.

38 J. C. Alford,
38 Edward J. Black,
39 W. T. Colquitt,
39 Mark J. Cooper,
37 W. C. Dawson,
39 R. W. Hoberham,
39 T. B. King,
39 E. A. Nisbet,
39 Lott Warren.

Louisiana 3.

39 Edward Chinn,
35 Rice Garland,
39 Edward D. White.

Missouri 2.

35 Albert G. Harrison, g
37 John Miller.

Arkansas.

39 Edward Cross.

Georgia.

1841 Wilson Lumpkin,
1843 Alfred Cuthbert.

Kentucky.

1841 John J. Crittenden,
1843 Henry Clay.

Tennessee.

1841 Hugh L. White,
1845 Ephraim H. Foster.

Alabama.

1841 William R. King,
1843 Clement C. Clay.

Mississippi.

1841 Robert J. Walker,
1845 John Henderson.

Louisiana.

1841 R. C. Nicholas,
1843 Alexander Mouton.

Missouri.

1843 Louis F. Linn,
1845 Thomas H. Benton.

Arkansas.

1841 William S. Fulton,
1843 Ambrose H. Sevier.

FIRST OFFICIAL CENSUS OF THE UNITED STATES for 1790, certified at Philadelphia, Oct. 20, 1791, by Thomas Jefferson, then Secretary of State.

VERMONT.			Counties.			Slaves. Total.			Counties.			Slaves. Total.		
Counties.	Slaves	Total	Orange.	Slaves	Total	Slaves	Total	Slaves	Slaves	Total	Cecil,	3407	13645	
Addison,		6449	Udell,		2906	29397	966	18492	Kent,		5133	12336		
Bennington,	16	12254	Columbia,		1023	27732	1023	27732	Q. Anne's,		6074	15469		
Chittenden,		7301	Albany,		3024	75736	3024	75736	Caroline,		2037	9506		
Orange,		10529	Montgomery,		588	29848	588	29848	Talbot,		4777	13081		
Rutland,		15365	Washington,		47	14042	47	14042	Somerset,		7070	15510		
Windsor,		15748	Clinton,		17	1075	17	1075	Dorchester,		5337	15875		
Windham,		17693	Ontario,		11	1075	11	1075	Worcester,		3836	11640		
Total,	16	85539	Total,	21324	340120			Total,	103036	319728				
NEW HAMPSHIRE.			NEW JERSEY.			VIRGINIA.								
Rockingham,	98	43169	Hunterdon,	1301	20153	Augusta,	1867	10356						
Strafford,	23	23601	Sussex,	439	19500	Albemarle,	5379	12535						
Cheshire,	16	28772	Burlington,	927	18005	Accomack,	4292	13350						
Hillsborough,			Essex,	1171	17785	Amherst,	5296	13703						
Grafton,	21	13472	Monmouth,	1506	16918	Amelia,	11307	18907						
Total,	158	141885	Morris,	635	16216	Botetourt,	1259	10524						
MAINE.			Middlesex,	1318	15956	Buckingham,	4169	9770						
York,	28821		Gloucester,	191	13363	Berkley,	2932	19713						
Cumberland,	25450		Bergen,	2301	12601	Brunswick,	6776	12927						
Lincoln,	29062		Somerset,	1810	12296	Bedford,	2754	10531						
Hancock,	9549		Salem,	172	10437	Cumberland,	4434	8153						
Washington,	2758		Cape May,	141	2571	Chesterfield,	7487	14214						
Total,	None.	90540	Total,	11423	184139	Charlotte,	4816	10078						
MASSACHUSETTS.			PENNSYLVANIA.			Culpeper,	8226	22105						
Suffolk,	44875		Philadelphia,	387	54391	Charles City,	3141	5528						
Essex,	67913		Montgomery,	114	22929	Caroline,	10292	17480						
Middlesex,	42737		Bucks,	261	25401	Campbell,	2488	7635						
Hampshire,	50681		Delaware,	59	9483	Dinwiddie,	7334	13934						
Plymouth,	29535		Chester,	145	27937	Essex,	5340	9122						
Bristol,	31709		Lancaster,	348	36147	Elizabeth City,	1876	3450						
Barnstable,	17854		Berks,	65	30179	Fauquier,	6642	17302						
Dukes,	3235		Northampton,	23	24250	Fairfax,	4574	12330						
Nantucket,	4620		Luzerne,	11	4904	Franklin,	1073	6842						
Worcester,	56807		Dauphin,	212	18177	Fluvanna,	1466	3921						
Berkshire,	30291		Northumberland,	89	17161	Frederick,	4230	10651						
Total,	None.	378787	Mifflin,	89	7562	Gloucester,	7063	13498						
RHODE-ISLAND.			Huntingdon,	43	7565	Goochland,	4656	9053						
Newport,	366	14300	Cumberland,	223	18243	Greensville,	3620	6362						
Providence,	82	24301	Bedford,	46	13124	Greenbriar,	319	6015						
Washington,	339	18075	Franklin,	330	15555	Henrico,	5319	12000						
Bristol,	98	8211	York,	499	37747	Hanover,	8223	14754						
Kent,	63	8848	Westmoreland,	138	16018	Hampshire,	454	7346						
Total,	948	68823	Allegheny,	159	10339	Harrison,	67	2080						
CONNECTICUT.			Washington,	253	23566	Hardy,	369	7335						
Hartford,	263	38029	Fayette,	282	13325	Halifax,	5565	14732						
New Haven,	433	38534	Total,	3737	434372	Henry,	1551	8479						
New London,	556	33300	DELAWARE.			Isle of Wight,	3867	9028						
Fairfield,	797	33350	Newcastle,	2562	10626	James City,	2405	4070						
Windham,	184	23021	Kent,	2300	18920	King William,	5151	8128						
Litchfield,	223	38755	Sussex,	4025	20488	King and Queen,	5143	9377						
Middlesex,	221	18855	Total,	8887	59094	King George,	4157	7306						
Tolland,	47	13106	MARYLAND.			Lunenburg,	4332	8959						
Total,	2764	237946	Hartford,	3417	14976	Loudon,	4039	18962						
NEW-YORK.			Baltimore,	7132	34937	Lancaster,	3236	5638						
Richmond,	759	2335	A. Arundel,	10130	22398	Louis,	4573	8467						
Kings,	1432	4495	Frederic,	3341	30791	Mecklenburg,	6762	14732						
Queens,	2203	16014	Allegany,	258	4809	Middlesex,	2556	4140						
Suffolk,	1008	16440	Washington,	1985	15822	Monongalia,	151	4708						
N. Y. city & co.	2369	33131	Montgomery,	6089	18003	Norfolk,	5345	14524						
West-Chester,	1419	24003	Prince Geo.	11176	21341	Northampton,	3244	6889						
Dutchess,	1856	45266	Calvert,	4305	8652	New Kent,	3700	6239						
			Charles,	10035	20613	Northumberland,	4460	9163						
			St. Mary's,	6085	15544	Nanseamond,	3617	9010						
			Total,	64445	212039	Orange,	4421	9023						
			Total,	64445	212039	Ohio,	281	522						

Counties.	Slaves.	Total.	Counties.	Slaves.	Total.	Counties.	Slaves.	Total.
Prince Edward,	3886	8100	Warren,	4730	9337	St. Thomas,	3403	3833
Prince William,	4704	11613	Franklin,	2717	7539	Christ Church,	2877	2954
Prince George,	4519	8173	Nash,	2009	7393	St. Jas. Goose cr.	2333	2787
Fowhatan,	4325	6832	Edgecomb,	3152	10255	St. Johns Colleton,	4705	5312
Pendleton,	73	2432	Martin,	1889	6080	St. Andrews,	2546	2947
Pittsylvania,	2979	11579	Orange,	3060	12216	St. Pauls,	3232	3433
Princess Anne,	3303	7793	Granville,	4163	10662	Total,	107094	249073
Richmond,	3984	6083	Caswell,	2736	10006	GEORGIA		
Randolph,	19	951	Wake,	2463	10192	Camden,	70	305
Rockingham,	772	7440	Chatham,	1632	9221	Glyn,	215	413
Russell,	190	3338	Randolph,	452	7976	Liberty,	4025	5355
Rockbridge,	622	6548	Rowan,	1742	15222	Chatham,	2321	10709
Spotsylvania,	5933	11252	Mecklenburg,	1603	11305	Edingham,	730	2424
Stafford,	4036	9548	Fredell,	858	5435	Richmond,	4115	11317
Southampton,	5993	12834	Montgomery,	834	4723	Burke,	2392	9467
Surry,	3097	6227	Guilford,	516	7191	Washington,	694	4552
Shannandoah,	512	10510	Rockingham,	1100	6187	Wilkes,	7328	31500
Sussex,	5387	10554	Surry,	698	7191	Franklin,	156	1041
Warwick,	990	1690	Stokes,	787	8528	Greene,	1377	5405
Washington,	450	5625	Barke,	505	8118	Total,	22264	82348
Westmoreland,	4425	7722	Wilkes,	510	8143	KENTUCKY		
York,	2700	5233	Rutherford,	614	7808	Fayette co.	3089	17576
Total,	292327	747610	Lincoln,	935	9224	Nelson,	1219	11099
NORTH CAROLINA.			Total,	100571	373031	Woodford,	2240	9210
			SOUTH CAROLINA.			Bourbon,	908	7837
Chowan,	2388	5011	All Saints,	1795	2225	Mercer,	1317	6941
Perquimans,	1878	5440	Prince Georges,	6651	11762	Lincoln,	1094	6548
Pasquotank,	1633	5407	Prince Frederick,	4655	8126	Jefferson,	876	4565
Camden,	1038	4033	Cheraws,	3239	10706	Madison,	737	5772
Curtis,	1163	5219	Fairfield, Camden,	1485	7833	Mason,	208	2927
Gates,	2219	5392	Chester,	938	6866	Lexington,	63	834
Hertford,	2442	5828	York,	923	6604	Washington,	21	462
Bertie,	5141	12006	Richland,	1437	3030	Beardstown,	29	216
Tyrell,	1166	4744	Clarendon,	602	2382	Louisville,	27	200
Craven,	3658	10469	Claremont,	910	4548	Danville,	22	159
Jones,	1681	4822	Lancaster,	1370	6302	Total,	12130	73677
Johnston,	1329	5634	Edgefield,	96	3019	Territory of the U. S., south		
Dobbs,	1915	6893	Pendleton,	834	9508	of the river Ohio.		
Wayne,	1557	6133	Spartanburgh,	866	8800	Washington,	535	5872
Pitt,	2367	8275	Abbeville,	1695	9397	Sullivan,	297	4447
Beaufort,	1632	5462	Laurens,	1120	7693	Greene,	464	7741
Hyde,	1048	4120	Grenville,	606	6503	Hawkins,	807	6970
Carteret,	713	3732	Union,	1215	9342	South of Fr. Broad,	163	2619
New Hanover,	3738	6831	Newberry,	1144	18753	Davidson,	659	3436
Brunswick,	1511	3071	Beaufort,	14236	17329	Sumner,	348	2196
Bladen,	1676	5084	N. part Orange-	4529	11281	Tennesse,	154	1287
Duplin,	1383	5602	burgh,	1402	7232	Total,	3417	35691
Onslow,	1748	5357	South part do.	1402	7232	THOMAS JEFFERSON.		
Cumberland,	2181	5671	St. Philips and St.	3770	16359	Philadelphia, Oct. 20, 1791.		
Moore,	371	3770	Michaels,	7684	16359			
Richmond,	553	5055	St. Bartholomew,	10335	19706			
Robeson,	533	5326	St. Johns, Berk.	5170	5942			
Samson,	1183	6065	St. Geo. Dorches.	2022	4299			
Alston,	828	5133	St. Stephens,	2506	2733			
Halifax,	6396	13945	St. J. Santee,	3315	3797			
Northampton,	4409	9981						

STATISTICS.

The above table shows where slavery had taken root in 1790; the table on the fifth page gives a comprehensive view of the statistics of slavery since. The column headed "I. to s. m." shows the whole number of inhabitants to a square mile. The columns headed 1839, contrast the present apportionment of representatives with what it would be, if the present number were apportioned on the basis of the free population only; by which we may see how large a part of our own just rights in the United States House of Representatives we have given to slavery.

The estimate for 1840, was formed by careful mathematical calculation. It probably gives too large a free population in the slave states, and too small in the free states.

"IT WOULD BE UNSAFE TO SET THE SLAVES FREE."

This objection wears a false face. Those who bring it forward, always find it convenient to stop in the middle, leaving it half stated, consequently, *as it is*, it is a mere catch-word. Fairly stated, it would run thus, "To set the slaves free and protect their rights, would be more dangerous than to keep them robbed of their rights and of legal protection." This question is a very plain one, if any one finds his brains puzzled in settling it, he may rely upon it, that it is *himself* that puzzles them and not the question. Let us put a few questions to the reader's common sense. Which is the safest, to let men have what belongs to them, or to cheat them out of it? to let them work for their own benefit, or force them to work for you without wages and flog them if they refuse? to let them live where they think they can do best, or force them to live where you wish to have them? to leave them to choose their own labor, or to choose for them and whip them to it? to let them be their own judges as to their food, or to screw them down to a fixed allowance? to let them regulate their meals, rest, sleep, social intercourse and worship, or to take upon yourself the sole regulation of the whole—force them in all these respects to do as you please, and cuff, cane, and flog them if they resist your will? to let them marry whom and when they desire to, or to make such matches for them as you please, and break them when you please? to let them live with their wives and children, or to tear them forever from their sight? to let them *own* and *use* their own hands and feet, and muscles and bones, and eyes and ears, their bodies and minds, their liberty, time, and wages, according to their own judgment, and for their own benefit, or violently to wrest from them the ownership and use of all these, and monopolise them for yourself?

There is but one answer to all these questions, and that so plain, that he who would *gravelly* put them and insist upon a formal answer, would be tittered at for a simpleton the world over.

REVENGE FOR FAVORS.

"Oh, but the slaves would revenge themselves on their masters if they were set free." Revenge themselves for what? favors and kindness, or injuries? The objection not only admits, but affirms, that to hold men as slaves *wrongs* them; consequently the slaves hate their masters, *therefore* if their masters set them free they will hate them the *more*! Since holding them makes them angry, letting them go would put them in a perfect fury—since slavery *goads* men to revenge, *take away the goad* and they are strung up to phrenzy! Since all the bad passions are provoked by slavery, therefore *keep up the provocation*, if you *stop* it, they will rage like the sea in a storm! According to the Bible, *oppression maketh a man mad*; but according to the objector, stop oppressing him and you make him madder! That inflicting wrongs upon a person is calculated to exasperate him against the inflictor, every one knows; and that the way to soothe his exasperation, make him forget his wrongs, and fill him with kind feelings towards you, is at once to stop the infliction, restore his plundered rights and protect him, is a principle of human nature just as well known as the other. God who made the mind, and who best knows what will most powerfully excite and pacify its rage, has given us the following prescription for taking out the inflammation from an exasperated mind—"Yielding pacifieth great offences."—Ecol. x. 4. "Yielding," not persisting in the perpetration of them, but "YIELDING." The objection admits that holding men as slaves, is a "great offence" to them, by alleging that it is *calculated* to provoke them to revenge. Now which is the best way to "pacify" this "great offence," by continuing to

would have borne so unresistingly such unutterable wrongs and anguish! What other people would not have rushed in frenzy upon their tormentors, and forced their way through fire and carnage, to liberty or extinction!

The peculiar mildness of the African character is established by the testimony of a host of witnesses, who have travelled and resided in all parts of that continent. A volume might be filled with extracts from their works, testifying to the gentle and peaceful dispositions of the inhabitants. If the reader has access to any of the following works, he will find them full of facts and testimony to this point, "Mungo Park's Travels," "Smith's Guinea," "Golberry's Travels in Africa," "Moore's African Travels," "Wadstrom on Colonisation," "Welsh's Voyage to Benin," "Atkin's Voyage to Guinea," "Stibb's Voyages," (for the last three see "Astley's Voyages.") The reader is also referred to a mass of evidence, corroborating this position, taken before the British H. of Commons, when the slave trade was under discussion, half a century since.

The following is from "Travels in Louisiana," translated from the French, by John Davis, p. 86: "Negroes are a species of beings whom nature seems to have intended for slavery—their *pliancy* of temper, *patience* under injury, and *innate passiveness*, all concur to justify this position."

The absurd and blasphemous inference drawn from their mildness and forbearance, does not weaken the force of this testimony.

Mr. Wood, a slaveholder, (see his speech before the Va. legis., Jan. 23, 1832, in Richmond Whig,) said of the slaves, "They are a *peaceful* people; they are faithful to their masters; they are *obedient* and *tractable*."

In conclusion, we furnish the reader with the following scripture testimony to the peaceableness of the African character. He will find it in 1st Chron. 4: 40. "And the land was *white*, and quiet, and *peaceable*, for they of Ham had dwelt there of old."

PROPHCY RUNNING A TILT AT HISTORY.

Why all this shuddering at the "dangers of emancipation?" Why don't these ghostly shriekers, who croak "blood!" "blood!" *show us some blood?* Come, gentlemen, you have dosed us long enough with your *theory*—now search over the world, and through all time, and find one practical illustration of it, if you can. You have shown off your poetry, now deal in plain prose—such oracles in prophecy, can hardly be bolts in history. We wait for the *facts*. How do you know that emancipation would be unsafe? Knowledge is the result of observation and experience. Whose observation or experience testifies to the danger of emancipation? Whose blood has been shed, whose house has been burned, whose flocks and herds have been destroyed, whose fields have been devastated, because he paid his laborers their hire? Give us the names, and places, and times, and manner, and tell us where they are, chronicled. Slaves have been emancipated in all parts of the world, and in almost all ages; they have been emancipated in large bodies and small bodies, in times of war and peace, by their masters and by governments, by law, and by common consent without law, and, in fine, in every variety of surrounding circumstances; but never have they risen upon their emancipators—the scroll of emancipation has never been stained with the blood of a single master who has emancipated his slaves.

Within the last forty-five years *MILLIONS* of slaves have been emancipated, besides those set free in the United States in that period. In 1794 *more than six hundred thousand* slaves were emancipated by the French government in their colonies. Large bodies of slaves have been emancipated in the following places. In Java in 1811; in Ceylon in 1815; in Buenos Ayres 1816; in St. Helena 1819; in Colombia and Chili 1821; in

Cape Colony 1833; in Malacca 1825; in Southern Birmah 1826; in Bolivia 1826; in Peru, Monte Video and Guatemala 1828; in Mexico 1829, and besides these, eight hundred thousand slaves were emancipated in the British West India Islands, at the Mauritius, at the Cape of Good Hope, in Demerara, in Berbice, Essequibo, and Honduras in 1834. All these emancipations, with their circumstances and results, are matter of history. All of them were pre-eminently safe to the masters who emancipated, and to the communities in which slavery was abolished. No throats were cut, no assaults committed, nor incendiary torches kindled in consequence of the emancipation of these millions of slaves. We defy the advocates of slavery to produce a single instance in the history of the world in which emancipated slaves have ever risen upon their former masters, unless those masters attempted to reduce them again to slavery.

"HORRORS OF ST. DOMINGO."

Does the reader cry out "Horrors of St. Domingo?" We are loth to think so meanly either of his intelligence or common honesty as to suppose that he will ring the changes upon that old, shamed and silenced catchword. Time was when that smooth counterfeit might pass in corners for honest coin, but for years it has stuck to the counter as snugly as though it grew there. It has been proved by every authentic history of the "Horrors of St. Domingo," that they were horrors produced by *withholding* liberty from the slaves, and by attempting to reduce *free men* to slavery, and that not one of them was in consequence of emancipating the slaves. Every one not grossly ignorant of the *facts* in the St. Domingo tragedies, knows that all the blood shed there by the blacks, was shed either *while they were yet slaves* and struggling for liberty, (thus showing the danger of *depriving* them of it,) or after they had most peaceably enjoyed their liberty without abusing it for nearly ten years, when Bonaparte sent an army to reduce them again to slavery. Then they fought and *conquered* and from the weltering plains and smoking ruins, and streets and rivers choked with corpses, blood mingled with fire reeked up to heaven, a great cloud of witnesses testifying to the "horrors" of holding men in bondage and the "horrors" of reducing free men to slavery. Reader, these, and these only, were the "Horrors of St. Domingo."

Finally—look at the *score* of British Islands and colonies, almost at our own doors—in the West Indies and on the coast of South America—where more than half a million slaves were emancipated in 1834, and where these emancipated slaves have been from that time till now the peaceable and orderly subjects of law—and that, too, though the average proportion of blacks to whites is more than TEN TO ONE.

SLAVES HUNTED WITH DOGS AND GUNS.—*Cont'd from p. 15.*

"NEGROES TAKEN.—Four gentlemen of this vicinity, went out yesterday for the purpose of finding the camp of some noted runaways; supposed to be near this place; the camp was discovered about eleven o'clock, the negroes, four in number, three ~~men~~ and one woman, tried to make their escape through the cane; two of them were fired on, one of which made his escape; the other one fell after running a short distance.—

Franklin, La. Republican, Aug. 19, 1837.

"A runaway's den was discovered on Sunday near the Washington Spring, in a little patch of woods, near the road, where there has been daily passing. The inmates took the alarm and made their escape; but Mr. Adams and his EXCELLENT DOGS being put upon the trail, soon run down and secured them."—Macon (Ga.) Telegraph, Nov. 27, 1833.

The following fact is stated on the authority of Mr. Wm. Williams, of

Green Plains, Clark co. Ohio; formerly of Caroline co. on the eastern shore of Maryland.

"Mr. W. knew a slave called Peter White, who was sold to be taken to Georgia: he escaped, and lived a long time in the woods—was finally taken. When he found himself surrounded, he surrendered himself quietly. When his pursuers had him in their possession, they shot him in the leg, and broke it, *out of mere wantonness.*

"*To the Editor of the Constitutionalist* :—I have just returned from an inquest I held over the body of a negro man, a runaway, that was shot near the South Edisto, in this District, (Barnwell,) on Saturday last. He came to his death by his own recklessness. He refused to be taken alive. He was at first, (when those in pursuit of him found it absolutely necessary,) shot at with small shot, with the intention of crippling him. He was shot at several times, and at last he was so disabled as to be compelled to surrender. He kept in the run of a creek in a very dense swamp all the time that the neighbors were in pursuit of him.

"WILLIAM H. PRITCHARD,—Coroner (*Ex-officio*,) Barnwell Dist. S. C." *Constitutionalist*, Jan. 1837.

"WE SHALL BE RID OF THEM."

These six monosyllables tell the whole story of Colonization. They are the true Colonization countersign, in its own vernacular, a Shibboleth which its organs never stick at; it flows from its tongue spontaneous as its own saliva.

Since the Rev. Dr. Finley first strung these words together, twenty years ago, in his famous letter assigning his reasons for sending the free people of color to Africa, they have been the rallying cry of colonization.

The Dr. was frank; he spoke just as he felt. That "*We shall be rid of them*," was the first consideration with him, we infer from the fact that it popped out first when he opened his mouth to give his reasons. The remaining ones, such as 'good to the public,' 'good to the slave,' 'good to Africa,' &c., would naturally suggest themselves to an ingenious mind, quickened by the stimulation of the master emotion, to cast about for other reasons, having a savor of benevolence. "*We shall be rid of them*," is the grand steam-generator, that drives all the machinery of Colonization, and the great body of professed Colonizationists *knew* it. Multitudes of them acknowledge it. Some, perhaps, are even yet propelled by it unconsciously, but that state of mind which blinds them to the motive which moves them is *itself sin*. If any of our readers think we judge hardly, and insist that some who still support the Colonization Society are free from that feeling misnamed "prejudice against color," here are a few simple tests. Try them on such persons, and we are content to abide the result. Do they treat colored persons just as they treat white persons? Does it come natural and easy to them? Do they associate with them as equals? Does their kindness toward them put on the form of benevolence to *equals* or of *favours* bestowed in condescension upon *inferiors*? If a colored man insults them, do they feel no more affronted than if insulted by a white? If a colored man takes a seat beside them at church, in a rail car, or at a public table, do they think no more of it than though he were a white? *Are the civilities* which they interchange with their colored acquaintances *equally courteous* with those which they observe with their other acquaintances? We have room for only one more :—do colored persons *feel fully at ease in their presence*, and does their whole bearing convince them that *they are free from that feeling called "prejudice against color"?*

"COMPENSATION"—"STOLEN GOODS."

Slaveholders say, "if we emancipate our slaves you shall pay us for them." No pro-slavery dogma has been abjured by abolitionists more heartily than this. "What!" say they, "hire you to stop sinning?" "Buy you off from robbery?" "Recognize your right to your slaves by buying it out?" "Get you to stop stealing for the rest of your life by paying you in the lump as much as you would steal if you *kept on*?" So strongly is this doctrine of "compensation" reprobated by abolitionists, that if an abolition editor or lecturer, no matter what his influence, should advocate it, we should all denounce him as a traitor to the cause: if we did not, we should ourselves be traitors to it. Now we have a word to say to those abolitionists who make a loud outcry about hiring men to stop stealing, and yet buy their stolen goods. Believing it right to hire men to stop stealing is rank heresy—but to hire them to *keep on* stealing, is orthodoxy! Whoever advocates the former must be a traitor—but the strongest advocates of the latter are "faithful and true!" Paying money to slaveholders on condition that they will not snatch from the rightful owners what belongs to them, is treason to the cause: but *after they have snatched it*, paying them money on condition that they will let you have it for your own use, is cleaving *fast* to principle! Buying out the slaveholder's *stolen* right to the product of the slave's labor, in order that the slave may have his own, is recreancy to principle; but buying out this *same stolen right*, in order that you may have the slave's own, is strictly consistent with immaculate abolitionism! To get pirates to abandon the high seas, by giving them a round sum, is shocking immorality; but to buy their cargoes as fast as they bring them in, and even to bargain for them in advance, when they set out on their cruises for plunder, is virtue pure! The actual difference between compensating the slaveholders for emancipating their slaves, and buying of them the products of their labor, is just this; in the first case you compensate them for giving to their slaves what belongs to them—in the other, you compensate them for giving to you what belongs to the slaves. Now the true way to make your rebukes tell on thieves and robbers, is to *buy their plunder*; be a steady customer—only let them know that they can depend upon you to buy out their stock as fast as they *steal in*, and rely upon it, they can't stand that: if under such preaching and such practice they don't bolt back to honesty, and stick to it for life, they've got no human nature.

Now we say to all abolitionists who buy of the slaveholders what they steal from the slaves, thus making them your agents in robbery, and yourselves not merely their employers, customers, and patrons, but their *bribers*—your example counteracts your rebukes, your practice contradicts your precepts, your works call to naught your faith, and turn to mockery your prayers. If you expect ever to make slaveholders stop stealing—*begin* your work by thundering in their ears *YOU SHAN'T STEAL FOR US*. Until you do *that*, you "sow the wind," and you may thank yourselves that you "reap the whirlwind."

Oh, but these *slave-product* abolitionists, forsooth, *REBUKE* slaveholders! "Terrible—very terrible!" So deacon Honesty always rebuked a chicken thief, by bawling in his ears the eighth commandment, while paying him his price for the fowls as fast as he wrung their necks. The deacon hearing his neighbor's hens cackle one night, bolted conscientiously out of bed to "rebuke" the poacher. The deacon and the poacher were old acquaintances—whenever they met the deacon always faithfully rebuked him for his practices, and as faithfully bought all his plunder. So when the deacon made his appearance in his night cap, at the door of the hen-roost,

and as he was wont on such occasions, opened his mouth with the eighth commandment, the poacher, nothing flustered, scrambled along the poles, wringing the necks and plumping down the pullets. "*Thou shalt not steal*," said the deacon; "how do you sell these fowls?" "You are committing sin," "what will you take for the lot?" "*I say you are a chicken thief*;" "I'll give you a shilling a head." "*The Bible says, Let him that stole steal no more*;" "what's your price for this young rooster?" "I put it to your conscience; is this loving your neighbor as yourself?"—"I'll give you eighteen pence for the last you threw down." "You are solemnly bound immediately to break off from stealing—to break off gradually is serving the devil." "But," says the chicken thief, "I won't stop unless you'll 'compensate,' me for it." "Compensate you," cries the deacon. "What! hire you to stop stealing—pay you for doing your duty? recognize your right to what you steal by paying you for leaving it in the owner's possession? Not I—I've too much PRINCIPLE—repent, I say, and quit stealing at once"—"but you didn't set your price on that last chicken." "You are a robber I tell you;" "that's a fat one, what will you take for it?" "I say you live by plundering, and are as bad as a pirate." "You've got them all, have you?—this is the last is it?—well its a poor thing, not worth more than sixpence, if you have a mind to take that for it here is the money." "*There, you vile poaching wretch, you have robbed your poor neighbor of all his fowls, in spite of my burning rebukes.*" "Now, if after all my faithfulness you are still bent on robbing hen-roosts, remember deacon Honesty likes poultry, and is good pay—just bring along your fowls and you'll be sure of a market—but recollect, OH THIEF, every neck you wring, that the Bible says, "*THOU SHALT NOT STEAL.*"

HOW IT STRIKES SLAVEHOLDERS.

To show those abolitionists who persist in buying and using the products of slave labor how their conduct strikes slaveholders, we will state two facts. Four years ago a Presbyterian minister, a slaveholder, who resides in one of the most southern states, said to an abolitionist of our acquaintance, "I have made up my mind that abolitionists are not honest: they tell us that we steal from our slaves, and yet they don't hesitate to buy our stolen goods. Now if they believed what they say and were honest men, they would act out their convictions, and refuse to buy of us what they say we steal."

Another slaveholder, to whom the same abolitionist broached the subject of slavery, said, "Stop, sir, I must ask you a question first, do you wear cotton?" "Yes." "Was it raised by slaves?" "No, by freemen," was the reply—"Then I'll talk with you, sir," said the slaveholder. "You are a consistent man; but I asked the same question to an abolitionist the other day, who wanted to discuss with me, and he confessed that he dealt in slave products. I told him that he was a hypocrite, and I would have nothing to say to him."

The following is an extract from the annual message of Governor Eaton to the legislature of the territory of Florida, in 1836:

"Do the profits of southern farms belong exclusively to those who plant and gather the cotton which slave labor produces? or is not the northern ship owner who freights it—the northern manufacturer who spins and sells it, and the northern merchant, who exchanges his goods, wares, wines and merchandize for articles thus produced, equally liable and culpable in a moral point of view? For myself I am unable to perceive the difference between one who, owning slaves, causes cotton and other staples to be grown, and thence produces profit, and another, who, not owning them,

becomes a dealer, and trader, and *gainer*, in the products of their labor, *knowing them to be such*. It is one and the same thing, so far as good morals, charity, and a spirit of freedom are concerned; and he who manifests indignant feelings towards the owner, who, through the labor of his slaves, produces and grows the article, should also feel for the culpability and consciences of the *FRIGHTER*, the *MERCHANT* and the *MANUFACTURER*, who are *equally and alike concerned*, and who, as they derive profit and advantage from this same description of bonded people, are entitled to a full share of whatever opprobrium can attach."

Free goods can be obtained at the following places. Philadelphia: Charles Wise, corner of Arch and 5th street, [cotton and dry goods]; Lydia White, 219 North 2d street; Charles Cadwallader, 390, Market street; Eli Adams, N. E. corner of 5th and Race streets; Robert McClure, 27, North 5th street.

New York: Charles Collins, cor. of Dover and Cherry streets, [Franklin Square]; Christian Sylvester, 161, Division street.

Boston: S. P. Adams, 120 court street; Bishop and Whiting, corner of Salem and Hanover streets. Free rice is brought into Salem, Mass. in large quantities.

WILL YOU MAKE FLORIDA A SLAVE STATE?

Florida has just drawn up before the entrance of the Union, and is cracking her slave whip on the gate for admission. Chained to her wheels are 25,000 men, women, and children in fetters. *Drive through she will*, dragging her shrieking victims after her, if the fainting spirit of liberty in the free states does not rouse herself in this her accepted time—perhaps, the last. Freemen of the north, heed it or not as you may, Florida, with her whips and chains, and thumb-screws—her yokes, and gags, and branding irons, and trained bull dogs, and hunters of men—her gory ham-mocks steaming in the sun—the bones of her murdered native children bleaching on their fathers' graves, or rotting amidst the blood and ashes of their conflagrated homes—if she comes into this Union, comes in as the *scourge of God*, and by opening the gate to her, you say, "*Thy blood be on us and on our children*." Your prayer of blasphemy shall be answered by "terrible things in righteousness." "Ye shall eat of the fruit of your own way, and be filled with your own devices." You make yourselves partners in her sins, and *you shall be partakers of her plagues*. In the Almanac of last year, p. 25, are some facts. Here are a few more.

Hon. Balie Peyton, of Tennessee, in a speech in the U. S. House of Rep. Dec. 15, 1836, (see Nat. Int.) said:—"The agent of the government, John B. Hogan, gave official information of the GREATEST OUTRAGES practised upon the Indians that were ever perpetrated upon any people savage or civilized, and yet we have no account of prosecutions and punishments which have followed these disclosures. Under the pretext of reclaiming fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried into bondage. The famous Osceola himself had his wife taken from him, and that too, it has been said, by a government officer, and was chained by this same officer to a log. This has caused the Florida war." What have we fought for? John Lee Williams, a wealthy citizen of Florida, who, in his history of the territory, attempts to put the best face upon the matter, says, our government determined "to remove all the Indians across the Mississippi," and sent forces to remove, "*against their will*, a nation of savages." He says, a large portion of the Indians would have remained peaceable to this day, had not an order been issued requiring them all to remove. They were

agreed to remove, either personally or by their representatives, yet "the order given to General Scott was to fight the Indians, so long as a man of them could be found in Florida." Well does a southern paper (Louisville Journal) say, "The annals of the civilized world furnish no history of a war so disreputable." Why remove them? A Mobile paper of March 28, 1838, says: "Those who are willing to let them stay, have lost sight of the fact, that the Seminole country has proved a place of refuge for negroes."

After this war had been carried on by a succession of the foulest crimes from Jan. 27, 1835, till the beginning of 1839, the U. States Senate passed a bill (25 to 18,) for the armed occupation of Florida, which, in the language of a senator was, "to establish a corps of citizen soldiers, grant them 4,000,000 acres of land, and give them liberty to kill, when, where, how, and whom they pleased, without any earthly responsibility." Allen, of Ohio; Buchanan, of Pa.; Hubbard and Pierce, of N. H.; Lyon and Norvell, of Mich.; Niles and Smith, of Ct.; Robinson and Young, of Ill.; Wall, of N. J.; and Wright, of N. Y., all voted for this murderous bill; but it was lost in the House. The New York papers of June 18, 1839, on the authority of a southern paper, the Columbus (Ga.) Enquirer, say, that the people of the territory "had determined to take the war into their own hands, and that "the territorial government had OFFERED A REWARD of \$200 for every Indian taken or killed."

At a public meeting of the Citizens of Tallahassee and vicinity, June 8, 1839, it was "unanimously resolved, that the Seminole Indians and the inhabitants of Florida CANNOT MAINTAIN PEACE AND LIVE IN THE SAME COUNTRY, and if any treaty shall be ratified locating these Indians in Florida, it will be a paper treaty only. They also resolved, "That the peninsula of Florida is the last place in the limits of the United States where the Indians should be permitted to remain, for obvious reasons." 1 and 2, They are accessible to our enemies, and would be guides to them in war; 3, "If located in Florida, all the runaway slaves will find refuge and protection with them." 4, "The contiguity of emancipated colored people of the West Indies, would, in a war with some foreign power, place Florida, and in fact the whole of our Southern States, in jeopardy."—Tallahassee Star, June 11, 1839.

Here is a plain statement of the case. The people of Florida want the red men's land, and they are determined to kill them, and *get it*; besides, they know that the only way to keep their slaves is to let them have no place to flee to.

If any body thinks that Congress has parted with its constitutional "power to make all needful regulations respecting the territory" of Florida, the following extract from the Congressional Journals will show his mistake.

June 20, 1836, Daniel Webster, from the Committee on Finance, reported a bill to *annul* certain acts of the legislature of Florida. June 23, bill passed without a division. Approved July 2.

Can't they annul acts relating to property in men as well as in money?

MISCELLANEOUS "HORRIBLES."

Extract of a letter from Mr. Samuel Hall, a teacher in Marietta College.

"Mr. Curtis, a journeyman cabinet-maker, of Marietta, every way worthy of credit, relates the following, of which he was an eye-witness.

"In September, 1837, at 'Milligan's Bend,' in the Mississippi river, I saw a negro with an iron band around his head, locked behind with a padlock. In the front, where it passed the mouth, there was a projection

inward of an inch and a half, which entered the mouth. The overseer told me, he kept this gag constantly on him, so that, if he ran away, he could not eat, and would starve to death.

Alfred Wilkinson, assessor of the town of Skeneateles, N. Y., testifies as follows:—"I stayed in New Orleans three weeks: during that time there used to pass by where I stayed a number of slaves, each with an iron band around his ankle, a chain attached to it, and an eighteen pound ball at the end. One day I counted nineteen of them. These, I learned, were runaway slaves from the plantations.

"There was also a negro woman that used daily to come to the market with milk; she had an iron band around her neck, with three rods projecting from it, about sixteen inches long, crooked at the ends."

"Was committed to jail, Jim—had on a large lock chain around his neck."—"Southern Sun," September 22, 1838.

Runaway Hown—has a ring of iron on his left foot. Also, Grise, his wife, having a ring and chain on the left leg.—New Orleans Bee, July 2, 1838.

Committed to jail, a negro woman named Mary; has lost one of her upper front teeth, and is fettered with irons round her neck and left leg.—Joshua Sowden, G. R. D.—Columbia (S. C.) Telescope, July 17, 1838.

"At Laurel Hill, Richmond county, North Carolina, it was reported that a runaway slave was in the neighborhood. A number of young men took their guns, and went in pursuit. A colored man came along and they ordered him to surrender. He refused, and kept them off with his club. He caught hold of the muzzle of one of the guns, and came near getting possession of it. At length he started to run—one of the young men fired, and lodged the whole charge between his shoulders; he fell and died without telling who his master was, or whether he had any. A hole was dug by the side of the road, his body tumbled into it, and thus ended the matter."—Rev. Francis Hawley, Colebrook, Connecticut.

A captain in the United States Navy, who married a daughter of the collector of the port of Richmond, and resided there, became offended with his negro boy, put him upon a stool, crossed his hands before him, tied a rope to them, threw it over a joist, drew the boy up so that he could just stand on the stool with his toes, and kept him in that position, flogging him severely at intervals, until the boy became so exhausted that he reeled off the stool, and swung by his hands until he died. The master was tried and acquitted.—Wm. Fox, elder of the Pres. Church, Del., Ohio.

THE WANE OF FREE PRINCIPLES,

In this country, since the Revolution, may well fill freemen with amazement. Even thirty years ago many leading editors and politicians in slave States, freely spoke of slavery in terms which, if employed now by the same persons, would subject them to Lynch law.

If the following extract from an editorial article, published in the National Intelligencer, at Washington City, in 1806, should appear as an editorial article in that paper now, the office would probably be torn down by a mob, and the paper burned by committees of vigilance and Lynch clubs all over the south. As an introduction to the article it may be stated, that the legislature of the Indiana Territory—(whose population then was almost wholly from slave states)—had sent up a memorial to Congress, praying a suspension of the sixth article of the Ordinance of '37, in order to enable the inhabitants of the territory to hold slaves there. The editor of the Intelligencer, in speaking of this pro-slavery movement, has the following noble outburst:—"It is with the deepest regret that we discharge the painful duty of inviting the public atten-

tion to the recent conduct of the legislature of Indiana. It cannot be surprising that a subject so odious and HUMILIATING as that of slavery, should awaken the liveliest sensibilities of a free people, when those whose duty it is to *lessen*, are engaged in *invigorating* the evil. Since the era of our independence, it is our *pride* that, with a solitary exception, we have *zealously strove to lessen it*. Among the *proudest trophies that embellish our national character*, is that act of the old Congress, which, in providing a government for the territory north-west of the Ohio, declares that there shall be 'neither *slavery* nor involuntary servitude in the said territory.' This language of Congress is memorable, as it shows that the dignified and enlightened body, under whose auspices the liberties of America were achieved, *still retained an undiminished respect for the great and eternal principles of FREEDOM*. They preface the enumeration of the permanent rules with these emphatic words. "For *extending* the fundamental principles of civil and religious *liberty*, which form the *basis* on which these republics, their laws, and constitutions are erected, to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in the said territory," &c.—See National Intelligencer, March 7, 1806.

Take another illustration. Less than twenty years ago, Hon. RICHARD M. JOHNSON, now Vice-President of the United States, in his speech in the U. S. Senate on the Missouri question, recommended the formation of "ABOLITION SOCIETIES," for the doing away of slavery, and urged that they should be stimulated to energetic action. The following is an extract from his speech, Feb. 1, 1820.—See National Intelligencer, April, 22, 1820.

"The energies of the Christian world are now combined in the diffusion of evangelical light, and the principles it inculcates are every day *relaxing the bonds of slavery*. Providence, all wise and inscrutable in its ways, is gradually effecting the ultimate object of our wishes, which your ill-timed opposition is calculated only to retard. *Individual exertion, acting in concert*, [Anti-Slavery Societies,] CAN ALONE PREPARE THE WAY. Encourage Sunday Schools, multiply Bible Societies, increase missionary exertions, ANIMATE TO DEEDS OF BENEVOLENCE ABOLITION SOCIETIES, and perfect the system of colonization, then trust the kind providence of God for the result, and YOU WILL PERFORM THE DUTIES OF CHRISTIANS AND PATRIOTS IN THE SERVICE OF GOD AND HIS CREATURES."

In the above commendation of Abolition Societies, Richard M. Johnson did not jump in the dark. He well knew whereof he affirmed. A number of such societies had been formed in Kentucky not long previous to that time, and some of them, if we mistake not, in his own vicinity. Rev. J. Rankin, now of Ripley, Ohio, author of "Letters on Slavery," published fifteen years ago—was then (1820) pastor of the Concord Presbyterian Church, Kentucky, and actively engaged in those societies.* Besides this, the "Emancipating Baptists" had organized association in Kentucky, some years before. Col. Johnson had witnessed the effects produced by these societies—hence his recommendation of the principle of "individual exertion, acting in concert," for the abolition of slavery.

Now if Richard M. Johnson had made such a speech in 1836, instead of being elected Vice-President of the United States, he would, probably, have been mobbed out of Congress, mobbed by his constituents at home, and hung and burned in effigy throughout the slave states, and by "gentlemen of property and standing" in the free.

* In May 1839, Rev. J. Rankin said, "those Abolition Societies were laboring for the same object for which the American Anti-Slavery Society is now laboring; but the formation of the Colonization Society destroyed their vitality."

WORK FOR ABOLITIONISTS. THE CIRCULATING LIBRARY SYSTEM.

There are now so many excellent Anti-Slavery publications, that the circulating library system is probably the most effectual and least expensive mode of spreading the whole subject before the nation. The plan is simply this:—Let the friends of the cause in each school district start a subscription, raise what they can, purchase a library, appoint some one to act as librarian, and then draw out the books, read them themselves, and put them into the hands of their friends and neighbors who are not Abolitionists (who will read them), exchanging them every two weeks, until every person in the district has had an opportunity to read them. Those who help pay for the library will be entitled, not only to the use of the books for themselves, but also to circulate them among their friends. In this way, three or four abolitionists may abolitionize almost any town, or village, without the aid of a single lecture. This has been done in many instances. Those who can be induced to read, will most assuredly be converted, and *thoroughly* converted.

Reader! will you not see that an Anti-Slavery Library is established and put into circulation in your district, and a copy of this Almanac put into every family without delay?

The following list of libraries contains nearly a complete list of all the publications sold by the American A. S. Society, with the retail price affixed to each work. A liberal discount is made to societies and individuals who purchase to sell again, or for distribution.

LIST OF LIBRARIES.

No. 1.—Price \$5—Contains the following:

BOUND VOLUMES:—Jay's Inquiry 37½ cts; Mrs. Child's Appeal 37½ cts; Emancipation in the West Indies, by Thome & Kimball, in boards, with a Map 30 cts; Anti Slavery Manual 25 cts; Vols. 1, 2 & 3, of the A. S. Record 31 cts each; Vols. 1 2 & 3 of the Slave's Friend 25 cts. each; Miniature series of Tracts, bound, 21 cts; Declaration of Sentiments and Constitution of the American Anti Slavery Society, Wesley's Thoughts on Slavery, Does the Bible Sanction Slavery, Address of the Synod of Kentucky, Narrative of Amos Dresser, Letters of A. A. Stone, from Natchez, and Why Work for the Slave, all bound in one vol. for 25 cts.

PAMPHLETS:—American Slavery as it is—the Testimony of a Thousand Witnesses 37½ cts; Liberty 12mo. 25 cts; Bible Against Slavery by T. D. Weld 16 cts; Chattel Principle—a Summary of the New Testament Argument by President Green 12½ cts; Power of Congress over the District of Columbia 12½ cts; Correspondence between the Hon. F. H. Elmore of S. C. and James G. Birney, Esq. of New York 12½ cts; Miss Grimké's Appeal 6½ cts; Letter of Gerrit Smith, Esq. to the Hon. Henry Clay 12½ cts; Emancipation in the W. Indies in 1838, 6½ cts; Appeal to Women of the Nominally Free States 12½ cts; Thoughts on the Duty of the Episcopal Church in relation to slavery 3 cts.

No. 2—price \$10—Contains No. 1, with the following additions:

BOUND VOLUMES:—Jay's View of the Action of the Federal Government in behalf of Slavery 62½ cts; Rankin's Letters on Slavery 25 cts; Bourne's Picture of Slavery 50 cts; Testimony of God against Slavery 25 cts; Alton Riots by Rev. Edward Beecher 50 cts; The Fountain 12½ cts; American Liberties and American Slavery, by S.E. Tredwell, 1,00; Whittier's Poems 75cts.

PAMPHLETS:—Address to the Churches of Jesus Christ, by the Evangelical Union Anti Slavery Society, 12½ cts; Rights of Colored Men—a Book of Facts, 25 cts; Channing's Letter to Phillips, on Clay's Speech 20 cts; Immediate Not Gradual Emancipation, 12½ cts; Stanton's Speech 6 cts; Morris's Speech in answer to Clay's Pro-Slavery Speech 8 cts; Nourse on Colonization, 8 cts; Anti Slavery Catechism 12½ cts.

[List continued on next page.]

LIST OF LIBRARIES CONTINUED.

No. 3—Price \$15—Contains No's. 1 & 2, with the following additions:
BOUND VOLUMES:—Memoirs of Rev. E. P. Lovejoy, \$1.00; Gustavus Vassa 62½ cts; Memoirs of Rev. Lemuel Haynes, \$1.00; Anti Slavery Examiner bound \$1.00; Memoirs and Poems of Phillis Wheatley, a native African and a slave, 37½ cts; Life of Granville Sharp, 31 cts; Negro Pew 25 cts; Star of Freedom, 15 cts.

PAMPHLETS.

Channing's Letter to Clay, 12½ cts; Slavery Rhymes, 12½ cts; Declaration of Sentiments and Constitution of the American Anti Slavery Society, 2 cts; Why work for the Slave, 2 cts.

No. 4—\$20—Contains No's. 1 2 & 3 with the following additions:

BOUND VOLUMES:—Quarterly A. S. Magazine, \$1.75; Channing on Slavery 50 cts; American Slavery as it is, in boards 50 cts; Emancipation in the West Indies, bound, \$1.00; Right and Wrong in Boston, No. 1 25 cts; Memoirs of Wilberforce, 25 cts; Miss Grimké's Letters to Miss Beecher, 37½ cts; Wesley's Thoughts, pocket vol. 18½.

PAMPHLETS:—Letter to the Society of Friends by Wm. Bassett, 10 cts; The Martyr, Sermon on the death of Lovejoy, by President Green, 8 cts.

No. 5—\$25—Contains No's. 1, 2, 3, & 4, with the following additions:

BOUND VOLUMES:—Clarkson's History of the Slave Trade in 3 Vols. 50 cts. each; Enemies of the Constitution Discovered, 50 cts; Geo. Thompson in America, 3½ cts; History of Pennsylvania Hall, \$1 25

PAMPHLETS AND TRACTS.—The Guardian Genius of the Federal Union, 12½ cts; Slaveholding invariably sinful, 12½ cts; Liberty Bvo. 37½ cts; The Generous Planter 6 cts; Views of Slavery and Emancipation by Miss Harriet Martineau 12½ cts; Apology for Abolitionists, 6 cts; Authentic Anecdotes of American Slavery, 3 cts; Valuable Documents, 12½ cts; Slaveholding Weighed in the Balance of Truth, 6 cts; Things for Northern Men to do, 6 cts; Birney's Letter to the Churches, 3 cts; Evil and Cure of Slavery, 3 cts; Twenty Millions thrown away, 6 cts; Letters of Rev. Dr. Schmucker and Gerrit Smith, Esq. on Colonization, 3 cts; Marriott's Address on the duty of declining the use of the products of Slave Labor, 6 cts.

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